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GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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CITY VOYEURS TO POLICE BATHS?

GayCommunityNews

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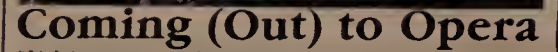
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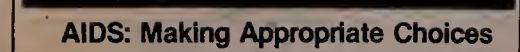
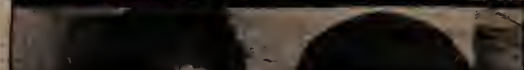
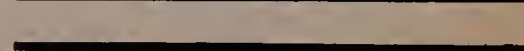
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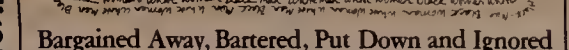
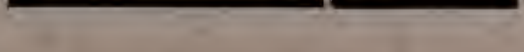
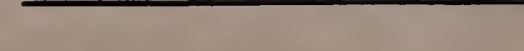
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A Precedent For State Interference

Bay Area Bathowners Balk At Restrictions

By Christine Guilfooy

SAN FRANCISCO, CA — On November 28, Superior Court Judge Roy Wonder issued an order allowing commercial sex establishments, including the baths, to reopen, but placed restrictions on the type of sexual activities allowed. But bathhouse owners have refused to reopen under Wonder's restrictions. Only Animal's, a sex club, has reopened.

The establishments were ordered closed on October 15 by Dr. Mervyn Silverman, the city's Public Health director who said they "foster disease and death." Silverman accused the establishments of providing "an environment which encourages and facilitates the multiple unsafe sexual contacts which are an important factor in the spread of this deadly disease [AIDS]." He had sent four private investigators into the establishments to observe the sexual activity of patrons in September. Their report was part of his lawsuit asking the courts to sustain his closure.

Wonder's restrictions on sex at

the baths are similar to ones earlier proposed by Silverman, but later scrapped by the Board of Supervisors.

His conditions for reopening are:

- Doors must be removed from private rooms;
- Private rooms cannot be rented;
- An employee must monitor the sexual activity of the patrons;
- Any patron observed engaging in unsafe sexual activity as defined by the San Francisco AIDS Foundation must be expelled from the premises;
- Operators must educate patrons regarding safe and unsafe sexual practices.

Meriel Burtle, a spokesperson for bathhouse attorney Tom Steel, told *GCN* they believe the decision to be a significant victory because "it recognizes [that] the closure of the bathhouses is not supported by the medical evidence.... Unlike the public health director," she continued, "Wonder did recognize the difference between safe and unsafe sex."

However, the owners dispute Wonder's regulations requiring monitoring and the elimination of private rooms; these are the issues which will likely be appealed.

Burtle told *GCN* that the city attorney has requested clarification of the order and Wonder will hear requests from both parties on December 12. She said their office will make final plans regarding appeals after the December 12 hearing. She said the appeals process will probably take less than a month.

One issue to be resolved concerns enforcement responsibilities. Currently, the police department has jurisdiction over the commercial sex establishments. Silverman had attempted to have jurisdiction over these establishments transferred to the public health department but that request was turned down by the Board of Supervisors last summer.

Holly Smith, a spokesperson for the San Francisco AIDS Foundation, told *GCN* there are two "positive parts to the ruling." One is that the establishments may re-

open, but with an emphasis on education. "It is not the facilities that spread AIDS," she commented. Secondly, she said the fact that the safe sex guidelines are defined by a city agency with extensive community input is "unprecedented" and "empowering."

Smith commented on the irony of the baths remaining closed because, she says, bathowners have been the most receptive in implementing educational programs. She described the extent of their cooperation in some instances as "wonderful." She said it was unfortunate that the judge looked at all the sex establishments as "one unit."

According to the San Francisco newspaper, *Coming Up*, mayor Dianne Feinstein was unhappy with the decision to allow the establishments to reopen. She also called the city's policing the businesses "repugnant." However, Feinstein herself dispatched police last March to spy on bathhouse patrons.

Vincent Quackenbush, the political action chair of the Committee to Preserve Our Sexual and Civil Liberties, acknowledged the positive aspects of the decision, but told *GCN* the committee is upset about the decision which "seems to set a precedent for state interference in consensual adults in private." Past litigation had defined the baths as private clubs and therefore, places where sexual activity between consenting adults could take place. Opponents to

Wonder's ruling hold that it compromises that right to privacy.

The Bay Area Lawyers for Individual Freedom (BALIF) are representing bathhouse patrons in the suit, claiming their rights to privacy and freedom of association are being violated. Their brief included a paper by gay historian Allan Berube who documents "the historical evolution of gay bathhouses and bars as temporary zones of privacy, safety and camaraderie for gay men in a hostile city."

Berube contends, in part, "Closing the bathhouses has stopped this [AIDS] education, removed the safety zone and thrown gay men into the streets, a more dangerous world where they are subject to police arrests and attacks by gay bashers."

According to Quackenbush there has been an increase in harassment by the police "in alleys and bushes" following the bathhouse closure.

In addition to briefs from the bathhouse owners and BALIF, Judge Wonder also received statements from the Bay Area Physicians for Human Rights and from Edwin Braff, the former director of Communicable Disease Control in San Francisco, who also opposes closure.

GCN was unable to contact gay city supervisor Harry Britt before press time. However, in past interviews with *GCN* Britt has said he opposes regulation of sexual activity in the baths.

— filed from Boston

West Hollywood Elects Lesbian Mayor

By Christine Guilfooy

WEST HOLLYWOOD, CA — Only 23 days after becoming a city, West Hollywood has taken the unprecedented step of choosing a lesbian as its mayor. Under a format in which the city council selects a councilmember to serve as mayor, Valerie Terrigno was elected unanimously by the five-member council.

Her November 29 election as mayor comes only three weeks after West Hollywood distinguished itself as the first city council with a gay majority. Three of the five council members, Steve Schulte, John Heilman and Valerie Terrigno, are openly gay, which prompted Heilman to say, "We hope everyone will come to visit us."

Helen Albert, 75, and Alan Viterbi, 22, round out the council. They ran on the same slate as Terrigno and Heilman and also supported Terrigno for mayor.

At the same meeting, the councilors also enacted an anti-discrimination ordinance based on sexual orientation. The ordinance prohibits discrimination in housing and employment and will apply to the city and city contractors.

Sallie Fiske, Terrigno's campaign manager, told *GCN* the city received a letter from the county administrator, saying the county would abide by the ordinance. The county provides a number of services to the newly incorporated city, such as sheriff's services.

The council also enacted a rent freeze, a moratorium on evictions and a freeze on development, until it has time to enact more specific legislation.

Terrigno, 31, became the favorite as mayor after she received the highest number of votes in the council election on November 6. Just after the election, Terrigno told *GCN*, "I feel really proud to be representing all of us. Everybody is watching us and I intend to do a fantastic job."

Fiske described Terrigno's reac-

tion to being selected mayor as "very excited" and "very moved."

John Heilman told *GCN*, "It's always significant when an openly lesbian or gay man is elected or appointed to city office.... [Even more] significant is that gay men and lesbians didn't vote as a bloc. [For example,] my main support came from seniors and [those favoring] rent control. It's really exciting for gays and lesbians to be working actively in coalitions as equal partners."

Fiske told *GCN* that the election of a predominantly gay city council and the selection of a lesbian mayor have sparked extensive media interest in the town and in the councilors, particularly Terrigno. Fiske said Terrigno was being asked to make television appearances, had been contacted by *People* magazine and by the German magazine *Der Spiegel*.

For the past four years, Terrigno has been the executive director of the Crossroads Counseling Service, a social service agency dealing with housing, nutrition, employment problems and life crisis problems of its clients, many of whom are homeless.

She campaigned for Walter F. Mondale in the 1984 presidential election and was a delegate to the Democratic National Convention in San Francisco.

John Heilman, 27, is a gay activist attorney. He is the secretary of the Southern California chapter of the ACLU and is also co-chair of the ACLU Lesbian and Gay Rights Chapter. Heilman has been working with Don Simonoski and the National Lesbian and Gay Archives on the release of FBI files detailing the Bureau's surveillance of gay organizations and individuals from 1952 to the present.

Steve Schulte, 38, is a longtime gay activist and is the former executive director of the Los Angeles Gay and Lesbian Community Services Center. Of the five

councilors, Schulte is the only one who has governmental experience; he is a former aide to L.A. City Councilwoman Peggy Stevenson.

— filed from Boston

Flynn Declares War On The Combat Zone

By Larry Goldsmith

BOSTON — Following an agreement by Mayor Raymond Flynn with a nearby hotel developer to "clean up" the Combat Zone, the city has blocked the sale of a liquor license in the downtown "adult entertainment" area, and undercover vice officers have made arrests of gay men and prostitutes in a crackdown on enforcement of laws governing sex, drugs and alcohol.

At a Boston Licensing Board hearing on November 21, the mayor petitioned the board in opposition to the sale of Good Time Charlie's, at 25 LaGrange Street, to John J. Moriarity of Jamaica Plain, who planned to reopen the bar under the name Guys and Dolls. Good Time Charlie's was closed last spring after citations by Boston police and the state's Alcoholic Beverage Control Commission for allowing prostitution and serving alcohol to minors.

The licensing board voted on November 29 to deny permission for the transfer.

Flynn's letter charged that the Combat Zone had a detrimental effect on new commercial development in the area, as well as on residents on neighboring Chinatown.

"The Combat Zone has a horrifying level of crime, drugs and prostitution," Flynn wrote. "The Combat Zone brings enormous amounts of criminal activity, which cuts into the fabric of life in

the Chinese community, harms our Theatre District and downgrades the revitalization of the entire area."

Flynn urged the board to "act within the law, respectful of the First Amendment rights of the applicants and all others.... Within the law, however, use your sense of decency as a guide."

Flynn was joined by city councillor Jim Kelly, whose district includes the downtown area. Kelly urged the board to deny licenses for any new establishments in the Zone, which he characterized as "a section that is by any standard considered unsafe, unclean and shameful."

State Representative Sal DiMasi also wrote the board a letter opposing the sale.

The elected officials were joined in their opposition by several business associations. The Downtown Crossing Association, a consortium of retailers in the city's pedestrian shopping district, claimed the Zone brings "undesirable pedestrian traffic through our neighborhood." The Theatre District Association, whose member theatres abut the Combat Zone, said it would "oppose all noncompatible uses" of the area. The Greater Boston Chamber of Commerce characterized the existing Combat Zone as inconsistent with its business plans for the area.

Bob Finneran, deputy press secretary to the mayor, told *GCN*

that Flynn "Doesn't believe in an 'adult entertainment zone.'"

"He doesn't believe the city should give their sanction to an adult entertainment zone," Finneran explained, "because once you give your imprimatur to these activities and some of the things that are known to be associated with these activities, including prostitution, drug dealing and violence — [these] are not the type of activities that lend themselves to a higher quality of living."

The Boston *Herald* reported on December 2 that undercover vice officers had to date made nine arrests as a result of the crackdown, including two men arrested at the State Street Theatre on charges of "open and gross lewdness." A telephone call to Lt. Edward McNelley, head of the vice squad, was not returned at *GCN* press-time.

Ann Maguire, Mayor Flynn's liaison to the lesbian and gay community, said she had "no comment" on the crackdown. "What's happening there now?" Maguire asked. "All I know is that a liquor license was blocked for Guys and Dolls."

Last October, Maguire appeared at a licensing board hearing to oppose a dancing license for Jacques, a bar catering to drag queens a few blocks away from the Zone; the license was ultimately denied. Maguire has declined comment on that controversy as well.

News Notes

quote of the week

"Generally, gay people are smarter than the rest of the population. All things being equal, I'd prefer to hire a gay or lesbian who is equally qualified because I don't believe in discrimination."

— San Francisco City Attorney George Agnost, the *Bay Area Reporter*, November 29, 1984. Agnost said he opposes the idea of "affirmative action" for gay people and would not comment when asked if any openly gay or lesbian lawyers work in his office.

aids in australia

MELBOURNE, Australia — Although its total number of AIDS cases lags years behind that of the United States — 20 to 7000 — Australian gay activists are working to prevent an epidemic situation in their country.

Adam Carr of the Victorian AIDS Action Committee, in a lengthy analysis of AIDS in Australia (*OutRage*, November 1984) estimated that there will be 300 AIDS cases by 1987. Carr wrote, "Now we know that the AIDS epidemic in Australia is going to be substantially the same as in America. Those comforting little theories that had it that Australian men were somehow less vulnerable, because we did fewer drugs, or fucked around less, can be discarded. We are not going to be spared."

It is estimated that gay men will make up 80-90 percent of the total number of AIDS cases, as opposed to 71 percent in the U.S.

In New South Wales, two cases of AIDS have been attributed to blood transfusions, and in Queensland, three infants have died after receiving blood in transfusions from a gay man thought to have AIDS. Queensland lawmakers recently enacted a law setting up a \$10,000 fine and a two-year jail term for anyone with AIDS who donates blood and does not state he has the disease. And one member of the Queensland parliament suggested that manslaughter charges ought to be brought against anyone who does not heed blood bank policies regarding donations and, by so doing, causes a recipient to die of AIDS.

Carr reported that a private group — the Bobby Goldsmith Foundation — has raised \$10,000 to help coordinate and provide services to people with AIDS. Although Carr said the funds were adequate for the time being, he predicted a growing need for programs for the "worried well."

Carr also speculated that the government may not be cooperative as it has been in the past when "the heterosexual majority realizes that AIDS is not going to go away, not going to be a handful of cases followed by a miracle cure, but a major and protracted epidemic involving hundreds of deaths and the expense of millions of dollars in public funds."

empowerment

WASHINGTON, DC — The National Coalition of Black Gays (NCBG) is planning a national conference in St. Louis in November 1985 to focus on empowerment strategies for black lesbians and gay men, according to the New York *Native*. The decision to shift their energies to a black-focused conference was the result of concern within NCBG that issues of importance to black gays were not being addressed through the national third world conferences which have been the staple of past NCBG efforts.

The conference decision was made at the September meeting of the Board of Directors, which also approved continuing production of the news-magazine *Habari Daftari*, developing and producing educational materials for the black community, programs providing technical and material assistance to local black lesbian and gay organizing efforts, the development of a telephone information and referral service, and continuation of lobbying efforts in Washington.

Further information about NCBG and the St. Louis conference can be obtained by writing NCBG, 930 F Street NW, Room 514, Washington, DC 20004, or by calling (202) 737-5726.

pearls and pumps to tweeds and wingtips

New discoveries regarding sex changes in fish reveal that such opportunistic changes, once thought to be rare, are proving far more common than supposed, according to the New York *Times*.

Conversions from female to male are now known to occur in species of at least 14 fish families, while male to female conversions are known in eight families. A process in which fish repeatedly switch back and forth between male and female behavior, known as simultaneous hermaphroditism, has also been observed. According to fish geneticist Dr. Kalus D. Kallman, "No one has ever come up with an answer" as to how they do it.

anti-censorship petition

PHILADELPHIA — Over 200 people have signed a petition urging Giovanni's Room, Philadelphia's gay and lesbian bookstore, to "stand firm against all calls for censorship." Lesbians and Gays Against Censorship, a Philadelphia-based group which formed last summer to fight against censorship of controversial materials on sexuality, gathered the signatures to ask that Giovanni's "Maintain its commitment to carry all materials of interest to lesbians and gay males."

While the petition maintains that the bookstore removed books on man/boy love during the recent controversy over a pedophile pamphlet, the Philadelphia Gay News reports that Ed Hermance, co-owner of the store, said that books were taken off the shelves temporarily in order to give them to the store's lawyer. Hermance said, "We're going to have what we always carry on pedophilia," and added that he viewed the petition as supportive.



courage and strength

NEW YORK CITY — Richard Forcier (above), pastor of the Unitarian Church of Bangor, Maine, spoke at a memorial service held in Washington Square United Methodist Church on November 11. About 50 people gathered to remember gay men and lesbians who have died because of their sexual preference.

Forcier retold the last hours of Charles Howard's life on July 7, 1984, the night the Bangor gay man was beaten and thrown to his death in downtown Bangor. He called it a "bitter irony" that Howard died just 72 hours after the town's July 4 celebration. He said Howard's death means that, in Bangor, the "great American promise is an unfulfilled promise."

Nothing that a sense of community has developed amongst Bangor's gay men and lesbians since Howard's death, Forcier said, "Out of fear comes courage. Out of darkness, strength."

gay landmark?

NEW YORK — Seventh-Day Adventist Kinship International, Inc. has filed for National Historic Landmark status with the National Park Service for the building which formerly housed the Stonewall Bar in Greenwich Village.

Bob Bouchard, president of the group, said the building is already on the National Register of Historic Places as part of the Greenwich Village Historic District, but its listing on the register is unrelated to its association with the Stonewall. "It's ironic that the building is on the Register, yet it is not being recognized for the most important event in its history. National Historic Landmark status is a step above a listing in the National Register of Historic Places, therefore filing for landmark status will ensure that 53 Christopher Street is remembered for being the birthplace of the modern gay liberation movement," Bouchard said.

The Stonewall Bar was raided by police on June 27, 1969. Its gay clientele took the unprecedented step of resisting the police, sparking three days of rioting in Manhattan's Greenwich Village. The modern gay liberation movement which resulted from the riots is often called "the Stonewall movement" and it is not uncommon to read of changes occurring in the years "since Stonewall."

To qualify for landmark status, a building must meet certain criteria, such as being a structure "...at which events occurred that have made a significant contribution to, and are identified prominently with...the broad cultural...or social history of the nation...." Another criterion is being a structure "...associated significantly with an important event that outstandingly represents some great idea or ideal of the American people."

milk, moscone memorial march

SAN FRANCISCO — About 1000 people marched on November 27 in falling rain from Castro Street to City Hall to mark the sixth anniversary of the assassinations of gay City Supervisor Harvey Milk and Mayor George Moscone.

A contingent from the San Francisco AIDS Foundation led the marchers and was followed by a large group protesting the closing of the baths. Other contingents represented gay American Indians, the Alice B. Toklas Gay and Lesbian Democratic Club, Concerned Republicans for Individual Rights, and the Campaign for Economic Democracy.

Ironically, the Harvey Milk Democratic Club scheduled its monthly membership meeting for the evening of the march, so members and officers of the club founded by namesake Harvey Milk arrived half-way through the march. And the club's banner, the only sign with Milk's name on it, was displayed for only a few blocks of the march route.

At City Hall, the crowd huddled under umbrellas; gay activist Cleve Jones asked for a moment of silence. Supervisor Carol Ruth Silver joined Jones on the steps of City Hall and began to sing "We Shall Overcome," changing the second and third verses to "Harvey is still alive," and "George Moscone lives."

some different drummers

Play the tuba, trombone or flute? If so, the Boston Lesbian and Gay Pride Committee needs you. The Pride Committee is organizing a marching band. If you are interested in joining, call Greg at 236-1641 (nights), Cyndi at 846-8268, or contact Pride Celebrations, Inc., P.O. Box 8916, Boston, MA 02214. The Pride Committee will meet at Hill House, 7 Joy Street on December 11 and December 27.

rustle up some bucks

RENO, NV — Organizers of the Reno Gay Rodeo may have ridden their last roundup. Nevada State Fair officials say if the rodeo queens don't come up with the \$7530 they owe the fair, Reno won't be big enough for both organizations, according to the *Bay Area Reporter*.

Rodeo organizer Phil Ragsdale has changed his address and phone number several times, according to Tom Engelman, State Fair president. Engelman said the immediate problem is finding Ragsdale.

The Reno Gay Rodeo is said to be the city's third largest tourist attraction. It may ride again, though, under a new name and scheduled for a different date, marking its tenth year if organizers can rustle up the cash to ransom the rodeo.

vigilante tactics

WHEATON, MD — Anti-abortion terrorists bombed two abortion clinics in the Washington area on November 19, making these the fourth and fifth attacks on abortion facilities in the area since February 1984, according to the *Militant*.

The latest bombings are being investigated by the Montgomery County police, fire department officials, and the Treasury Department's Bureau of Alcohol, Tobacco and Firearms (ATF). Since May 1982, ATF agents have investigated 25 arson or bombing incidents at abortion clinics nationwide — 20 of them in 1984.

At 6:15 a.m., a powerful bomb exploded at the back door of Wheaton's Metropolitan Medical and Women's Center, which provides women's medical care and abortions. The back of the clinic was blown apart and windows in the front of the building were shattered by the force of the blast. A two-alarm fire started by the blast destroyed the clinic and caused \$350,000 worth of damage.

Five minutes later, a bomb exploded at the back door of the Randolph Medical Center, one mile away in Rockville, Md. Planned Parenthood occupies a third-floor office in the building, providing contraceptive information and counseling. The damage in the second blast was estimated at \$200,000.

No one has claimed responsibility for the November 19 bombings and police say it was not a job done by amateurs. The Wheaton clinic has been the regular target of a campaign of harassment by anti-abortion groups.

At a news conference several hours after the bombings, abortion rights activists demanded a full-scale investigation by the Justice Department and the FBI. Judy Goldsmith, president of the National Organization for Women, said, "If any other institutions...were being bombed at the rate of one every two weeks, President Reagan would certainly repudiate it strongly, publicly. Instead, by his own inflammatory rhetoric — including invoking words like 'murder' and 'holocaust' in the context of abortion — he certainly gives aid and comfort to those people who are engaged in vigilante tactics."

Efficacy of Closure Still Debated

Closing The Baths: Where Will It End?

By Scott Brookie

The tall blond man with the neat moustache stood on the corner of Eighteenth and Castro Streets. I approached him with some trepidation because he seemed quite intent on watching the scene on Castro which, despite the late hour and the brisk autumn cold, bustled as always. Would he mind offering to a reporter his opinions on the closing of nine gay bathhouses and sex clubs because of a court order obtained by the city of San Francisco? A quick sweep of his eyes and a little smile indicated that the street could get on without his attention for a moment, and that he thought my request a little odd. But he was willing to chat.

"It won't do a damn thing," said Ken, flatly. Would bathhouse patrons simply go elsewhere? "I would," he replied, laughing, but added that he had only been to a bathhouse once. "But, look. We all know they're not closing them down for public health reasons, are they?"

Why then? "All our political friends are falling back into the ranks where they came from, the conservative ranks. To them this disease is like a taboo. They probably all think [gay sex] is a disgusting act anyway."

* * *

Bathhouses have been the subject of an intense and often acrimonious debate in San Francisco at least since last March, when a gay man named Larry Littlejohn vowed to initiate a ballot measure so that the public could vote on whether or not the baths should be closed. Factions within the gay and lesbian community polarized rapidly. Some argued that a ballot measure would become a vendetta against gay people and that the baths encouraged high-risk sex, while others maintained that bathhouses are an important gay space, that their very existence is a victory for gay people, and that only education would slow the spread of AIDS. Of the several men I spoke with on the street, all were willing to share their opinions on the closure issue with a complete stranger.

If bathhouses and sex clubs make it easier to have high-risk sex, then closing them down will make it harder to have high-risk sex. Right?

"Public health and politics shouldn't be confused. They're like apples and oranges," declared George, on his way to buy groceries. As we leaned on a newspaper rack, George spoke in measured tones, as though reading from a prepared statement. "I discontinued going to the baths a long time ago, on the advice of public health officials, when the connection [between bathhouses and AIDS] became obvious." Did he think that the closure was strictly a public health issue? "Yes." Period. As I blinked at his unequivocal certainty, George excused himself and disappeared into the market.

For many people, though, the connection that became obvious to George "a long time ago" remains unclear. But the link between gay bathhouses being open and the increasing number of AIDS cases forms the foundation of the city's legal arguments to support closure. "An individual so inclined," declared Dr. Mervyn Silverman, director of the San Francisco Department of Public Health, in the city's legal complaint, "who may be able to have one or two sexual contacts in public surroundings may be able to have eight or ten, or even fifteen to twenty, contacts in a bathhouse setting."

And the department's chief of epidemiology, Dr. Dean Echtenberg, declared, "We fully recognize that the critical risk factor [in contracting AIDS] is the number of sex partners in the period preceding the expression by the patient of clinical symptoms. The bathhouses/sex clubs are important because they facilitate these large numbers of sexual contacts."

'Oh, the cops used to just drive by and shine their lights down and stuff like that, but now they're going and arresting people. They don't usually do that.'

Facilitate. That's the key word. If bathhouses and sex clubs make it easier to have high-risk sex, then closing them down will make it harder to have high-risk sex. Right? "The streets are packed now," said a man named Pinky, as we sat talking on a busstop bench. "Ringgold Alley [a popular cruising spot in the South of Market area] has been really crowded since they closed the baths," he added.

"There's sex to be had wherever you go," declared Paul, a solidly built man in a neatly tailored leather jacket. "There always has been and there always will be."

"There's been a lot more business on weekends," said the man who answered the phone at the Watergarden, a bathhouse in San Jose. San Jose, about an hour's drive south of San Francisco, is beyond the reach of the closure order. "Business has picked up almost dramatically." Almost dramatically? I wanted to be sure of his words. "Well, I take that back. Let's just say that business has picked up a great deal, and I've noted that on the weekends we have a lot more patrons from San Francisco."

"Every day. Business has gone up a lot on every day of the week," answered the attendant at the Steamworks, a Berkeley bathhouse also not affected by the order. The increase in business took place when the San Francisco baths were closed? "That's right."

But always, when the attendant would buzz me in and the door would shut behind me, towel in hand, I felt as though I was in a refuge, in a place where I belonged.

So. Whatever gay men are doing because sex businesses have been shut down, they are not staying home to do it. This raises two issues. The first issue is numbers of high-risk contacts. When Silverman, the public health director ultimately responsible for the closure, talks about high-risk sexual contact, he is not a rampaging homophobic bureaucrat. In fact, he seems to have a relatively sophisticated understanding of the gay male community and gay men's sexual habits. "I think that sex...is situational," Silverman told the *Bay Area Reporter*, a San Francisco gay paper, in a recent interview. "I think in a protective, warm environment there are a number of people who will continue to go, who might not practice that activity in a park in the fog, in an alley in the rain or the cold, and that the chances of exposure for some are going to be less."

Thus, the person who might have gotten fucked a few times in a trip to the bath may settle for giving or getting one or two blow jobs in Buena Vista Park, especially during the winter. His behavior has been, in effect, regulated by the city, and his life may have been saved. While in the park, though, he may also get mugged or queerbashed. If he decides to have anal sex, the condoms which are dispensed freely at the baths will not be available. Nor will the leaflets and posters about safe sex that are ubiquitous in many sex businesses be there to educate and remind him and stir his conscience to think twice about high-risk sex.

Some of Silverman's peers remain unconvinced by his close-the-baths-reduce-the-numbers rationale. "The argument that closing the bathhouses would decrease the opportunities for high-risk individuals to come into contact with each other does not seem at all persuasive," said Dr. Shirley Fannin, chief epidemiologist for the city of Los Angeles, in the bath owners' legal brief, "since the potential for transmission is carried with the individual wherever they [sic] choose to engage in high-risk-for-transmission activity."

If the debate about reducing numbers of high-risk contacts seems to boil down almost to a matter of opinion, the second issue related to closing sex businesses is more concrete: repression. "About fifty people were arrested on Ringgold [Alley] last week," said Pinky. Are things a lot different down there now? "Oh, the cops used to just drive by and shine their lights down, and stuff like that," he continued, "but now they're going in and arresting people. They don't usually do that."



"The police are harassing people on Ringgold," concurred a man named John, who asked my permission to continue eating his hot dog while we talked. "My friend got arrested down there. He had to go to court, but it got thrown out."

This increased police attention should surprise no one. Gay men having sex in bathhouses aren't violating California laws. But out on the streets, it's another story. And in San Francisco, the antagonistic relationship between the police department and the gay community is almost legendary. If unwanted police attention is being focussed on outdoor cruising areas, then the bathhouse issue has directed a great deal of public attention to other segments of the gay community, usually ignored.

* * *

Bathhouses are designed specifically, it seems, to avoid the limelight. The bathhouses I've been to have all been large buildings, curiously modest in the way they blend into the background of their surroundings, almost unnoticeable despite their size. There are no neon signs screaming, "Gay Bathhouse! Come and Get It!" In fact there are rarely any signs at all. If you don't know just what you're looking for, you won't find it. That privacy and anonymity was part of their appeal. But in the San Francisco Bay Area, sex businesses have suddenly jumped into the spotlight.

Not only is the value of their existence now a matter of public debate, but in fact, the businesses have actually been infiltrated by undercover detectives in the employ of the Department of Public Health. The detectives recorded — in painstaking detail — what was going on while they were there, and their report is part of the city's formal complaint submitted to the Superior Court.

Behind the supposed necessity of clinical factfinding in this report seems to lurk a kind of official voyeurism. ("What *do* they do with each other?") What gay men do sexually is now a matter of public record, and from the

courtroom, these intimate details of our lives can literally go anywhere. Over a year ago, the Rev. Jerry Falwell called for the baths to be closed, saying that "every possible type of vulgar, bloody, sadistic thing goes on" there. At the time, I couldn't help but wonder if the good preacher had donned a towel to pad up and down the muted halls. Well, now he won't have to, nor will any others of his ilk. To an unprecedented degree, the word is out about what gay men do in bed or theatre booths or slings. And is there anyone among us who thinks that this information will be met with enthusiasm and approval?

News Analysis

"People come to San Francisco for certain freedoms," a slender, blonde-haired man named Lance said to me, after I had established my credentials to his satisfaction. "I've been here for eight years. I came to take advantage of that freedom, that it's all right to be gay." Reflecting on AIDS and the baths, he concluded, "This has been a celebration with a most unfortunate coincidence."

* * *

A man named Jim told me he liked the baths because "they were a space I could go outside the straight world and have my sexuality affirmed." He said that "90 percent of the time I don't have sex when I go there."

Jim's comments touched off a lot of memories of my first trip to the baths. I arrived around 11:00 on a Friday night, and the next morning when I walked back to the place I was staying, I had taken another quantum leap out of the closet. Not that all my friends, parents, relatives, co-workers, casual acquaintances and so on didn't already know I was gay — I had been out for years. But at the baths, I was comfortable and safe in a way I'd never been before. And I was proud to be a part of this group of people who were so matter-of-fact and open about something as basic as sex. Not all of my subsequent trips to bathhouses were so idyllic, of course, nor are anyone's. But always, when the attendant would buzz me in and the door would shut behind me, towel in hand, I felt as though I was in a refuge, in a place where I belonged.

What will happen to these refuges is unclear. As I write this, a Superior Court judge has ruled that the businesses can reopen, but only if patrons are patrolled every ten minutes. None of the businesses I contacted were willing to reopen under such conditions.

How much worse things could get is also unclear. The gay and lesbian community in San Francisco is probably too big and too powerful to sustain major repressive repercussions stemming from the AIDS epidemic. Bars will likely not be closed; sodomy laws will probably not be put back on the books. And the community is lucky, ironically, to have a public health director who cares as much about health as he does about politics. In the past, Silverman has shown genuine interest in prevention through education, and, until recently, left the bathhouses open despite heavy pressure from Dianne Feinstein, a willful mayor whose political ambitions are much clearer than her concern for the gay community.

To be sure, legislators, city officials and health officials across the country are watching to see what will take place in San Francisco. What will happen, for example, in San Jose, which has a strong, active and vocal right-wing Christian community? If San Francisco closes its baths, or as now seems more probable, leaves them open but with heavy regulation, what will San Jose lawmakers do about that city's sex businesses, especially with the new influx of out-of-town patrons to those businesses? And if other cities take action against their sex businesses, can gay men and lesbians be sure that it will stop there?

One can only hope that people will respond like Ken, the man on the corner watching the street scene. When I asked him if he thought the attempts to close the bathhouses might lead to other types of crackdowns, he replied, "I hope not. But if it does, then I guess it's time for me to get more militant."



Community Voices

LAST CHANCE • LAST CHANCE • LAST CHANCE

GCN Job Openings

GCN is seeking applicants for the positions of News Editor, Local Reporter, and Advertising Manager to begin in late fall/early winter.

News Editor: Coordinate the news department; write or assign to other staff or volunteer writers articles of local and national/international interest; edit news copy; and lay out news pages each week. Develop and expand GCN's coverage of events and issues of concern to gays/lesbians of color. *Requirements:* Strong writing and editing skills; familiarity with gay/lesbian issues; and knowledge of racial and ethnic communities and concerns.

Local Reporter: Research and write news stories of interest to the Greater Boston lesbian and gay community on local movement and electoral politics; police, legal and legislative issues; and local media. Work collectively with other members of the news department and staff to coordinate GCN's news coverage. *Requirements:* Strong writing and investigative skills; familiarity with lesbian/gay and feminist issues and progressive political movements; familiarity with anti-racist politics; willingness to work collectively under deadline pressure.

Advertising Manager: Solicit and obtain revenue-producing ads and develop strategies for increased advertising. Send out monthly billings and conduct follow-up on delinquent accounts. *Requirements:* Strong organizational, interpersonal, and recordkeeping skills. Previous sales or related experience helpful.

These positions require a commitment to gay/lesbian liberation, feminism, social change, anti-racist politics, and the collective decision-making process.

Weekly salary for each position is \$150. Benefits include fully paid health insurance, three weeks' paid vacation, unlimited sick leave, and life insurance. To apply, please send a cover letter and resume to **no later than December 5, 1984** to: Gordon Gottlieb, *Gay Community News*, 167 Tremont Street, 5th fl., Boston, MA 02111. Lesbians and gay men of color are particularly encouraged to apply.

what book-banning ineffective hysteria means

(GCN received a copy of this letter. —Editor)

Dear Toronto Women's Bookstore,

The Catholic Church has maintained lists of banned books for centuries. The Nazis burned books.

The questionably named "moral majority" pushes for the banning of books about women and women's bodies, and homosexuality (including lesbianism). Other books about sexuality, procreation and recreational sex have been banned, blacklisted, burned.

Though I'm sure you've been subjected to this argument, I want to refresh your collective memory. When you ban or destroy information, the reason you do it is because you fear its effects on the social structure you are trying to create/maintain. By refusing to acknowledge that the structure you are building and fortifying can do wrong, you build oppression into it. The oppression comes inward toward the members of the structure and goes outward towards nonmembers whom the structure's maintainers believe are a threat. The members are forbidden to act, think or look like the ones perceived as a threat.

Need I list the damages done worldwide to cultures in general, not to mention women specifically, by the insistence of the Catholic Church that its teachings come from the Almighty? Or the Nazis' damage to their own country and millions of Jews by their insistence on the superiority of the Aryan "race"?

Or the "moral majority"'s insistence upon homosexuality (male and female) as a decaying force upon *their* definition of the American (Canadian?) family?

Reading material which provides accurate information for people into S/M and dominance/submission (D/S) is scarce. The S/M and D/S culture is concerned about safe practices and making contacts among practitioners and would-be practitioners. Those would-be practitioners don't know the safe, sane ways of doing the things they would like to do.

Banning the information put out by other S/Mers isolates them from this safety knowledge. Isolation also places S/Mers in the same position that gays have been in for so long — that of feeling like they are the only ones in the world who are the way they are and vulnerable to the suggestions all around them that if they are into that sort of thing then they must be sick. Are you unimpressed by the fact that there are a good many anti-gay and lesbian voices out there that can be heard every day doing all they can to make it harder for anyone to acknowledge and act upon their love/lust for someone of their own gender?

By the way, the places you usually find *any* type of sexually explicit material, let alone material about S/M (for anyone) is in areas like the Combat Zone here in Boston. These areas are normally not the safest places for women to go into. For me it's a real relief not only to find sexual reading materials and pictures in a safe place like our women's bookstore, New Words in Cambridge and one of our gay bookstores, Glad Day in Boston, but also that I can find this sort of thing produced by, for and about women who know what they're talking about instead of by straight men who frequently (though not always) do not.

Because the matter is not settled yet and there are probably thousands of women into D/S, S/M and butch-femme sexuality who disagree with your banning procedure who want very much to have access to material that is positive about these things, I think it is only wise for you to remove your ban on them.

Sincerely,
Name withheld upon request

ineffective hysteria

Dear GCN:

The Committee to Preserve Our Sexual and Civil Liberties voted to oppose any regulation of consensual sexual activity in bathhouses and private sex clubs. While the Committee continues to support wholeheartedly all efforts to educate the Gay, Lesbian, and Bisexual Community about the dangers of AIDS, the Committee will not accept any interference with the rights of individuals to make informed decisions about their sexual conduct. The Committee holds these rights to be inviolable, and indeed, considering the long period of repression this community has withstood, any attack on these rights should be unacceptable to all thinking members of the Gay, Lesbian, and Bisexual Community. Already in countries as diverse as West Germany and Australia, as well as in our own, efforts are underway to attack our fundamental rights, civil as well as sexual. This Committee continues to view the closure of bathhouses as an ineffective, hysterical act against our community, an act which takes energy as well as attention away from the very important efforts needed to fight AIDS and help those who have the disease. It is imperative that we not allow this to happen.

Randy Stallings, Chair
Maggi Rubenstein, Vice-Chair
San Francisco, CA

an inflammatory presentation

(GCN received a copy of this letter to the City Attorney of San Francisco. — Editor)

Dear Mr. Agnost:

We are writing on behalf of the Committee to Preserve Our Sexual and Civil Liberties to protest the unprofessional, inflammatory and homophobic presentation of your employee, Philip Ward, in the matter of The People of the State of California, City and County of San Francisco vs. Ima Jean Owen et. al., Case #830-321.

Mr. Ward, in response to Judge Roy Wonder's questions, compared the actions of the defendants with the deliberate aiding and abetting of suicide. In this, he was implying a state of malice in the minds of the defendants which is beyond his power and intention to prove. Further, he falsely characterized AIDS as a "gay disease," thereby appealing to the basest form of prejudice, and contravening evidence reported on page 1 of that day's S.F. *Chronicle* (11/14/84) telling of the heterosexual transmission of AIDS. That Mr. Ward exceeded the bounds of professional ethics in his presentation was underscored by Judge Wonder's own repeated admonitions to make his responses relevant to the case at hand.

The City and County of San Francisco has an official policy against discrimination under the City Charter Chapter 12A, Section 12A.2, Declaration of Policy (Amended Ord. 75-77; App. 3/4/77), as you are aware. Mr. Ward's presentation violated both the letter and spirit of that policy. We therefore ask you to reprimand Mr. Ward, and to make clear to him that homophobia is not a legitimate tactic used by the City Attorney's Office in conducting its official business.

We appreciate your attention to this matter.

Sincerely,
Randy Stallings
Chair
Maggi Rubenstein
Vice-Chair
San Francisco, CA

irresponsible coverage

Dear GCN:

It is ironic that in your November 3 issue, which was so prominently concerned with the damaging effects of censorship on the survival of the gay community and the lives of gay people ("London Bookstore Harassed: Shipments Seized," page one), you also chose to publish Laura Cottingham's biased, inaccurate, and irresponsible "coverage" of the October 9th debate at the New York Public Library on Pornography and Censorship. Surely you recognize that censorship of sexually explicit material poses as great a threat to lesbians and gay men in Minneapolis, Suffolk, and New York City as it does in Toronto or London. Yet Cottingham's article, which resembles professional journalism less than it resembles a Women Against Pornography leaflet, makes light of this very potent and imminent threat, choosing instead to belittle the audience and all the participants in the debate except Susan Brownmiller, and to trivialize and dismiss the event because positions were presented there that differed from Cottingham's own.

For the record: the audience for the forum was *not* composed of "Bloomingdale's-dressed liberals out for a night of entertainment," but of men and women, including many feminists, who were deeply concerned about both the effects of pornography and the dangers of encroachments by right-wing activists on First Amendment rights — encroachments which, I remind Cottingham, have historically been harmful to women, gays, and other minority and unpopular groups. To call Harriet Pilpel "strident" because she clearly and knowledgeably opposed Brownmiller's (and Cottingham's) position is not only dirty pool, but obfuscates the issues and prevents GCN readers from having access to Pilpel's well-defended and logical reminders that censorship masquerading as a protection of women's civil rights is still censorship; that anti-pornography laws will be administered not by feminists but by the state; that to assert that pornography poses a clear and present danger to women is not to have proved it; that it is a bad mistake to invite the state into our bedrooms by inviting it to tell us what we may and may not read and see; and that those whose sexuality does not conform to "community standards" are entitled to freedom of speech even if *some* feminists feel comfortable agreeing with those "community standards." I suppose that Cottingham belittled Pilpel, quoting selectively from her presentation in order to do so, and then failed to report at all on the ensuing discussion period in which many, including many feminists, expressed concerns about the dangers of censorship ordinances and the anti-pornography position generally, because she was unable to answer these criticisms. I might add that Brownmiller was not able to answer them either.

The single useful thing Laura Cottingham did in her article was to give a wider circulation to the fact that even such a committed anti-pornography activist as Susan Brownmiller publicly disassociated herself from the movement to pass these unconstitutional (and, in potential effect, anti-gay) ordinances. I hope that lesbians and gays who are concerned about this, and about the alliances people like Andrea Dworkin and Catharine MacKinnon are willing to make with avowed members of the powerful anti-homosexual, anti-abortion, anti-woman religious right in order to get these ordinances passed, will take a second look at whether supporting these ordinances is a feminist thing to do. I also hope GCN will do a better job in the future of covering this issue, which involves *our* freedom of speech and *our* cultural survival. There is talk that a Minneapolis/Indianapolis/Suffolk style ordinance may soon be proposed in the New York City Council. Your community may be next.

Sincerely yours,
Meryl Altman
Member, Feminist Anti-Censorship Taskforce
New York, NY

self-regulation needed

(GCN received a copy of this letter to Glad Day Bookstore in Boston. —Editor)

Dear Sir:

In the Glad Day Bookstore there is a card on sale in which a handsome black man in shackles is standing on a block before an equally handsome white "slave merchant." The card is entitled "High School Slave Auction."

We are aware that "slave auctions" are common in certain bars, and we are not offended by them, but this card is drawn from the specific historical context of the cruelest racial exploitation of our past.

Can't we expect some self-regulation by a bookstore which projects itself to be a liberal or radical voice for Gay and Lesbian causes?

Sincerely yours,
Craig Jackson
Thomas Plant
Co-chairmen,
Black and White Men Together —
BWMT/Boston

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Speaking Out

Remembering David Stryker

David Stryker, a long-time supporter of GCN and the paper's first typesetter, died of AIDS on November 18. What follows are the recollections of several friends who knew David through working at GCN.

Contributions in David Stryker's name may be sent to: Interferon Study c/o Dr. Clyde Crumpacker, Beth Israel Hospital Development Dept., 330 Brookline Avenue, Boston, MA 02215, Attn. Harry Tuttle.

by John Kyper

I first met David Stryker late in the summer of 1973. For many of us who were here at the time, that summer a decade ago was a time of magic, when Boston's gay community finally began to come together after several years of false starts. We created a community center of sorts in the coffeehouse of the Charles Street Meetinghouse, a focus for organizing and a place where people could drop in and connect. What started out as its humble mimeographed newsletter soon developed into *GCN*.

Some of the friends I made that summer are still very dear, like Tom Reeves, whom I met at a *Fag Rag* collective meeting at Charles Street. Tom and his adopted son Kenny shortly afterward moved to Revere Street on Beacon Hill. David Stryker was a neighbor in the same building.

Once David happened to mention to me that he typeset *GCN*'s copy. He was working for us on the sly at the *Herald-Traveler-Record-American* (before it shortened its topheavy name), then as now a reactionary, homophobic rag. Evidently he placed himself at some risk to help us, I learned later, because he was threatened with dismissal for his unauthorized use of the typesetter. Not long thereafter he set up his own business, Xanadu Graphics, where he could work for us without having to sweat out any repercussions.

By Nancy Walker

I am sad, but I am also privileged to write something about David M. Stryker, world traveler, typesetter par excellence, and good friend. I knew David since I began as a volunteer at *GCN* in 1976, a long-short time ago.

David loved men. He loved women. He loved boys. He loved them sexually and emotionally. David was married twice, having with his second wife sons who were fraternal twins. And he loved his sons. He loved his second wife dearly and remained friends with her after their divorce until the end of her life a few years ago.

His parents having died, David was on his own since he was 16, working hard all his life. No one gave him a hand up. He made it strictly by his own efforts, raising his family and building several businesses along the way. David worked for the *Wall Street Journal* and the Boston *Herald* as well as in his own enterprises, and he lived in many parts of this country. He came to Boston in 1969 and spent more time here than in any other place since he first struck out on his own. David liked this city. We shared that affection, both of us having come from other places to find intellectual and spiritual satisfaction greater here than anywhere else.

We also shared an attitude toward both work and language. I loved him because he knew and loved the English language with which I have been in love all my life. I admired his guts and his apparently boundless energy. David worked long hard hours, and anyone who has ever done typesetting knows how arduous a task that is, even for an individual with good eyesight. David had cataracts in both eyes, and his vision was exceptionally poor, but he was the best typesetter I have ever worked with. He never let physical discomfort or "challenge" get in the way of excellence.

David was a man for all seasons. He did not enter into the battles various "factions" of the gay community were involved in. He walked among us all. He offered a helping hand to all publications of whatever political stripe. He did not seem to care which side of what fence anybody was on. David wanted to see us in print, no matter what we had to say to, or about, each other.

This was no ordinary man. I knew when I met him that he was special. I did not dream how very special he was going to be in my own life, but David Stryker came to be just that. He helped me in very personal, practical ways for which I shall be eternally grateful.

One day while I was working at my full-time job, David called me. He said, "I don't like all the trouble you're having with your house, and I'd like to do something for you." It came as a bolt out of the blue. I tried to put him off, feeling embarrassed, but David made it easy to accept his beneficence. What David did for me, he did for many, many others. I don't think he ever stopped to count the blessings he bestowed on people. He was always too busy going forward with his life.

David did not make merely casual acquaintances. He entered a person's life in a meaningful way, though he was not at all "sentimental" and had rather the aspect of a loner, despite all his forthrightness and his incredible generosity.

David and I were not "intimate" friends. There was always a certain old-worldly formality about our interchanges. There was something professorial and distant about David, something that commanded respect, partially, I think, because he was so respectful himself. I don't mean that he shut you out; he simply was an old-fashioned gentleman in all the good senses of the word. It was not a matter of all form and no content. David was an extremely learned man. He knew a great deal about the written word in all its manifestations and one of the nicest evenings my sother and I had with David was when he showed us some of his beautiful books and explained what made them beautiful.

David should have lived to be at least a hundred. He had so many projects. When he retired and sold Xanadu Graphics, a company he had built from the ground up, he began traveling extensively in the Middle East, India and Europe. I could hardly reach him on the telephone between jaunts. And he shared his experiences through words and photographs, bringing the remote and strange close enough for us to understand.

After he retired, David had a very successful cataract operation, and he was as delighted as a child with a brand new toy. He could finally see *vivid* colors. While he was in the hospital, we visited him and he said that he wanted to learn to fly! I could barely drag myself around and here was this man, 65 years old, just after an operation, telling us that he was going to learn to fly. And he meant it. He would have done it, too, unless his eyesight presented a legal barrier. One of the other projects David told me about a year or so ago was his desire to fund a school in Puerto Rico that would teach youngsters English before they came to the U.S. so that they might have some chance of financial success when they arrived.

David gave with both hands, though he was ever the astute businessman. He was a rare consonance made up of impossible dissonances. He seemed almost stern, but he had the kindest heart I ever encountered.

When I first learned that he had AIDS, I was struck dumb, because if there was anything David Stryker knew, it was how to *live*. David was fully alive like almost no one else I have ever known. He was always doing something, building a new business, helping someone else start a new publication, learning a new skill or planning something that would bring home or help to others. As I have learned just since David died, he saw the most pressing needs of people he cared about, and he made the first move to alleviate pain in the most practical of ways. I can't remember ever asking David for anything. He always offered before anyone had to ask.

David was a man of great courage and dignity. He set us an example of compassion and industry that will be difficult to follow, but worthy of emulation. David always rose to the occasion, asked nothing very much in return for his many kindnesses and crossed over many dividing lines as if they were not there.

I did not know, until the memorial service for him, that David Stryker was a writer of profound sensitivity and insight. He had written a poem that was read at the service and I was astonished at its beauty and power.

So, David Stryker was a man of many facets, many virtues, many dreams, many accomplishments. He was also a modest and quiet man that probably most of those who knew him did not really know him at all, and I number myself among these people to whom David was both a good friend and an enigma. I wish I had had more time with David. He

was endlessly charming, and intelligent.

He was a suave man of the world but, even so, David did confess to feeling a little hurt when *GCN* installed its own typesetting and made no significant public acknowledgement of all his years of patient generosity.

It is a matter of record that David typeset *GCN* for only a fraction of the going rate, and, had he not done that, I believe the paper would not have survived long enough to invest in, and use, its own in-house typesetting equipment, which it did only in the last two years. David typeset the paper for many years. And sometimes the relationship between David and editors or other staff members was less than cordial, but, when I asked him why he kept on typesetting the paper, all he ever said was, "This is my contribution to gay liberation." Needless to say, I thoroughly admired David Stryker. And I must admit that I was appalled by *GCN*'s glaring ingratitude, but I am very pleased to be able to write this within the pages of *GCN* where it seems to me such a tribute is appropriate.

If David's life and untimely death (though he was 66, he had so much more living to do) should teach us something, it is that we must try to get along better among ourselves. David had no difficulty befriending both NAMBLA and Nancy Walker, *Bay Windows* and *GCN*. He was not subject to the limitations most people put upon themselves and each other. I am pondering David's lesson and hoping that it will make me wiser and kinder. I expect that his legacy to our entire community will endure for a long, long time. Thank you, David....

By Nancy Wechsler

When I heard that David Stryker had AIDS, and then recently when I heard he had died, I felt sad, and found it all hard to believe. Then I found myself questioning my right to be saddened by his death. For so many years we had not gotten along, and actually it was only recently, only the last few years, since I started typesetting, that we got along better.

It was not just I who had trouble getting along with David years ago. Many women at *GCN* did and he gave *GCN* editors a hard time, particularly women. He would call up from Xanadu, angry about either the content of some article he was typesetting or the shape it was in. During my two short stints as *GCN*'s acting news editor, I dreaded the possibility that he would call the office and demand to talk to me personally.

Similarly, David was not always an easy person to work for. Women who worked at his typesetting business often left or were fired. Someone I know, who protested working conditions there, was let go.

However, after I became *GCN*'s typesetter I understood why David had gotten so angry at the state of the *GCN* copy. The copy I started getting from *GCN* editors often got *me* angry — incomplete sentences, incorrect spellings, names spelled three different ways in the same article, and so on — enough to make any typesetter a bit edgy. (Things are better now: after years of kvetching, our managing editor does a final copy edit before giving copy to the typesetter.)

When I was first hired by *GCN*, I was worried about what it would be like to learn to typeset over at Xanadu. Even though Lorraine Cooley was the person teaching me, David would be there. Would we get along? Would he remember all our fights, our political differences? Would he make it hard for me? The answer surprised me. I found David helpful, friendly and respectful. He helped me learn the equipment at Xanadu, and sometimes he would stay and help me with the work. He was patient with my beginner's questions and mistakes, and amazingly supportive of my budding typesetting ability. For months after our own equipment had arrived at *GCN*, I would call David with some question or other. "How do you get accent marks?" "Where should we buy additional film strips?"

I believe it was at David's urging that *GCN* began considering purchasing our own typesetting equipment. He was planning on selling Xanadu and warned us that the new owner might not charge us his below-the-market rate. Get your own equipment, set up your own little business was his advice. He nursed us through the information-gathering period, the transition period, the beginnings of our being on our own. I believe he actually got pleasure out of seeing us go off on our own; he would tell me how many little shops he had helped start — with a big smile on his face. He always said there was enough typesetting business around for all of us.

While at times the experience of working with David was a trying one, there were those other times, particularly for me these last few years, where he was incredibly helpful and supportive. And while I might sympathize with the complaints of workers at Xanadu about their working conditions, I can still thank David for the positive things he was able to contribute and for the help he was to *GCN*. They don't cancel each other out, they both exist and both are parts of his life. I don't know if David remembers fighting and disagreeing with me years and years ago at *GCN*. I do know he knows that I appreciated all he did for *GCN* and for me these last few years.

By Rob Schmieder

I was saddened to hear of David Stryker's recent death from AIDS. After a long and active life, David was cheated of the years of rest to which he was entitled. Many of us whose lives were touched by David can take this opportunity to reflect on the ways in which we were personally enriched by this contact; but there are many more both within and outside of the gay community who are completely unaware of the contributions this man quietly made to their lives.

The extent of David's creative and varied philanthropy may never be known, but I would particularly like to point out his contribution to gay media. For years, David provided typesetting services to gay publications and organizations, notably *GCN*, for a tiny fraction of market rates, in some cases for nothing. *Fag Rag*, *Straight to Hell*, *GCN* and others probably could not have existed without this crucial service, and *GCN* most certainly could never have evolved into a viable product worthy of national circulation. David frequently was at odds with the quality and philosophical direction of *GCN*, but he felt its importance to the community merited the personal sacrifice he made each week to see that it could appear in print. This, in the face of the weekly sacrifice of customers that would have been more lucrative for Xanadu Graphics, and persistently indifferent treatment from the paper's staff. *GCN*'s indebtedness has never been fully acknowledged, and in fact is unknown to most of the paper's readers.

I personally have David to thank for giving me my start in a trade in which I have prospered, and a work setting where for the first time it was comfortable to be "out" on the job. I know many others in this position, in fact the number of gay people working in typesetting and other graphic arts fields around Boston who are alumni of Xanadu Graphics is staggering.

Lastly, I doubt that anyone could match the impact David had on me as an example of how to live life to the fullest. A man old enough to be my grandfather, he was alert, interested in the world around him, sexually enthusiastic, *very* "out" and outspoken, dedicated to the life of the gay community and the community of mankind, and very happy to be alive. As the threat of AIDS makes most of us wonder what the span of our lives will be, David should serve as a perfect example of a life to be measured by its fullness, not by its length.

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Task Force Targets Louisiana Sodomy Law

By Donna Turley

NEW ORLEANS — In an effort sponsored by Lambda Legal Defense and Education Fund, the Ad Hoc Task Force to Challenge Sodomy Laws has chosen Louisiana as the first state in its planned systemic attack on sodomy laws across the country.

On December 3, a complaint was filed in federal district court against the state's "crime against nature" statute which prohibits "unnatural carnal copulation." The law has been interpreted by the Louisiana Supreme Court to include oral and anal sex conducted in private between consenting homosexual or heterosexual adults. Conviction of the felony carries a fine of \$2000 maximum and 5 years imprisonment at hard labor.

The suit is a class action brought on behalf of all adult homosexuals in the state and all married heterosexual couples. Of six named plaintiffs, four are homosexuals. They are: Blanchard Ward, a 64-year-old retired TV repair man who is a member of the board of directors of the Louisiana Gay Political Action Committee (LAGPAC); Jerry Walker Zachery, 39, director of the New Orleans Gay Men's Chorus; May Jones, 33, a New Orleans car mechanic who is the co-chair of LAGPAC; and Rev. Linda Bynum, 38, an ordained minister who currently serves as pastor for the New Orleans Metropolitan Church. A married heterosexual couple has chosen to challenge the law under pseudonyms.

The complaint alleges that the law violates the constitutional right to due process, privacy, and equal protection, and is too vague to be fairly enforced. A fifth argument claims that the statute infringes upon the constitutional mandate for the separation of Church and state.

Martha Kegel, executive director of the Louisiana ACLU and an attorney on the case, explained that the argument comes from the historical roots of the law which was enacted in 1805. At that time, the Church of England ordered the parish districts to criminalize certain activities and based this statute on the biblical injunction against homosexuality. When first enacted, the sodomy law was called the "Crime That Christians Dare Not Name."

The Task Force chose Louisiana as the first state in which to challenge sodomy laws because its law is one of the worst in the country and is currently enforced, according to R. James Kellogg, a New Orleans attorney and member of the Ad Hoc Task Force who is working on the suit.

He told GCN that the gay community was organized and ready to go forward with the suit. Last spring the New Orleans City Council voted down a civil rights ordinance which would have included sexual orientation, reasoning that it conflicted with the "crime against nature" statute which they claimed makes homosexuality illegal.

Although the law has always

been a favorite tool for harassment of gays by law enforcement officials in New Orleans and Baton Rouge, shortly after the vote anti-gay hostility increased. Vice squad officers conducted sweeps of the French quarter and parks in New Orleans arresting gay men. These shirtless "undercover" agents were clothed only in cut-off shorts and used the statute to arrest men who had committed such crimes as offering to buy them drinks.

Last May, a local gay bathhouse was raided, the locked doors to the rooms inside were broken down, and the men arrested; all were charged under the anti-sodomy law. Despite the fact that in both instances the charges were eventually dropped or the men were placed on pre-trial probation, all now have felony arrest records which affect their abilities to obtain employment and housing in the future.

Kellogg said, "The psychological damage has the most insidious effect. It's one thing to have society not accept you, but when the law brands you a felon, it's hard."

Strategically, Louisiana is a good state in which to bring the first challenge by the Ad Hoc Task Force because it sits in the jurisdiction of the Fifth Circuit Court of Appeals. If the suit is lost in district court, the appeal would be heard by the Fifth Circuit, which recently refused to review *Baker v. Wade*, the case ruling the Texas anti-sodomy law unconstitutional, (see GCN, Vol. 12, No. 15).

— filed from Boston

Chicopee Gay Man Denied New Trial In Murder Case

By Ann Holder

BOSTON — The Supreme Judicial Court of Massachusetts has denied the motion for a new trial filed by lawyers for a gay man from Chicopee, originally convicted of first degree murder by a Hampden County jury.

Wayne Blyth Healy was convicted in April, 1981, in the stabbing death of Frank Chalue. In an appeal, Boston Attorney Barry Wilson had raised over twenty challenges to the conduct of the police and prosecutor James St. Clair in Healy's trial (GCN, Vol. 11, No. 37). And lawyers for Gay and Lesbian Advocates and Defenders (GLAD) filed an amicus brief on Healy's behalf.

The GLAD brief argued that the police and prosecutor used Healy's homosexuality to prejudice the jury. Their tactics combined an exploitation of gay stereotypes, the representation of the murder as a homosexual sex slaying, and the incidental fact of Healy's homosexuality. The state based its theory of a sex-related murder on the fact that Chalue's body was found naked except for a pair of jeans around his ankles. A pair of undershorts found near the body was also introduced to suggest the crime was of a sexual nature. But, no physical evidence suggested recent sexual activity and no test was conducted to support the sex crime theory.

According to Stephen Ansolabehere, an attorney for GLAD, GLAD's argument did not hinge on one particular piece of improper evidence or one particularly outrageous statement by the prosecutor, but rather described a homophobic pattern in the state's presentation of the case which, taken as a whole, resulted in the "subtle appeal to those types of prejudices."

One example, mentioned in the court's decision, was the admission of testimony by the victim's girlfriend that she heard a "soft,

male, voice" in the background while on the phone with Chalue. Although she could not identify the voice as Healy's, her statement did imply the presence of an effeminate man. When Healy took the stand in his own defense, he admitted he was gay and spoke in a soft voice and the jury was left to draw its own conclusions.

Another example, according to GLAD attorney Gary Buseck, was the "armchair psychologizing" which resulted from testimony that Chalue had been raped by his five brothers. The prosecutor inferred that this made him bisexual or open to bisexuality.

The court rejected GLAD's argument by dealing with each piece of challenged evidence separately, ignoring GLAD's attempt to demonstrate the homophobic bias permeating the entire case.

According to Ansolabehere, at this point in the appeals process, the court renders a finding based on the most favorable reading of the state's case. An appeal's success depends on pointing out a major area of negligence or improper conduct in the original trial and the court is not required to respond to the issues raised in an amicus brief such as GLAD's.

In summarizing the Commonwealth's case, the court denied each challenge of improper conduct or improperly admitted evidence. While the court did address the homosexual bias question in a limited way, it left open a precedent which disturbed both Ansolabehere and Buseck. Most troubling to Buseck was the possibility that a "prosecutor might pursue a theory of a case that might be prejudicial," as in this case, when St. Clair suggested from "scant evidence" that this was a homosexual murder.

According to Ansolabehere, the decision itself implied that "when a male murder victim is found in a

state of disrobe, it is a fair inference that it was a homosexual murder." This opens the possibility, he says, that gay men can be convicted of murders they had nothing to do with simply because they are gay.

Buseck agreed with Ansolabehere about the implication of the court's decision and added that he found it "preposterous." According to Buseck, the decision explicitly says that it is not fair to state that homosexuals are more likely to commit crimes or to state that Healy's homosexuality links him, by that fact alone, to this crime. Nevertheless, the decision allowed the prosecutor to imply the latter through a pattern of evidence and a reliance on homophobic stereotypes.

Buseck was "sufficiently discouraged" by the case to suggest that despite good decisions from this court in the past, the judges "operated out of a certain amount of stereotyping" in this case. He pointed out that with other recent setbacks it seemed that the "avenue of the courts is closing up on us, in all kinds of ways" and that the courts are generally "less and less hospitable to gay issues."

As for Healy himself, Ansolabehere says he has one remaining avenue of appeal but the chances of success are slim. Barring new evidence or a confession by someone, Healy seems "destined to spend the rest of his life in jail." As a result of reading the trial transcript, Buseck was "convinced that there was a real possibility that an injustice had been done."

Ansolabehere believes "[Healy] was convicted because he was gay, largely because he was gay and admitted it." The case of the Commonwealth rested on evidence which was circumstantial and Ansolabehere doesn't "think the jury would have believed the evidence if he hadn't been gay."

Survival and Support

Black Men's Association of Boston

By Charles Fuller

Our authenticity speaks to the fact that we are Black first before we are anything else. The issues affecting our community — lack of access, jobs, decent housing and education — are far more important to us than questions regarding our sexuality.

— H. Craig Chinn,
"The Process of Living,"
1983 Boston Lesbian & Gay
Pride Rally

The Black Men's Association (BMA) is a Boston-based support group, primarily but not exclusively for homosexual men who claim their African ancestry. Four years ago, a small number of Black men, who recognized the absence of any local organization specifically addressing their needs, met to form what has become the BMA. Henry Chinn participated in those early discussions and is currently president of the group. We spoke earlier this Fall about the continuing evolution and role of the BMA in the Boston area. I found him to be a thoughtful, perceptive observer and critic of Boston's gay community. What follows are excerpts from that conversation.

Fuller: Why is the BMA so difficult to hear about, even for Black men?

Chinn: The main reason for that is we haven't been a public group, in the sense of trying to gain a lot of notoriety regarding our existence. That's because we're still basically a new group. We've been

together about four years and it's been a real struggle to stay together and to be very clear about what our focus is.

Fuller: Most groups go through growing pains before arriving at a clear understanding of what they are all about. How did BMA get started and how were you involved in that process?

Chinn: I was born and raised here, but I lived in New York for about 11 years. About a year after I had been back here, Lonny McGill from New York called me. He's the head of the National Black Gay Men's Task Force. He wanted to know if he could come up and talk to a group of people in Boston who might be interested in starting a chapter of [his] organization here. So I got about 30 people to come over here. They were interested in hearing what he had to say, [but] nobody picked up the ball. Nobody said, "We'd like to meet again. Is anybody interested?" It just fizzled.

[McGill's group] called again nine months later and they wanted to come back and try again. So when they came back the second time, I asked: did people want to meet again to discuss this? If not so much becoming a part of this organization, whether or not we should start our own organization, based on what we thought we needed here. We agreed to try to form an association that would meet our needs.

Fuller: What did you men decide was needed here in Boston at that time?

Chinn: We decided that we didn't

want to be a part of their organization. Most people thought it was too political. They didn't really want to be in a group that said it was gay, out and out. Based in Boston and based on attitudes here, they were reluctant to join or be a part of something like that. So we started our own group.

We wanted our purpose to be stated in such a way that it was very general and was open to whatever we wanted to do. We wanted to deal with the social aspect and also the educational aspect.

Fuller: In what way did the group want to deal with social and educational aspects?

Chinn: Specifically, there was no outlet here socially for people of color who were homosexual or pursuing alternative lifestyles. We wanted to provide that kind of outlet for people. An alternative. Plus we wanted to be a support service for each other, by doing group processing sessions, also bringing speakers in, and doing workshops around issues dealing with relationships and stress, being a Black homosexual, being a Black male period.

Fuller: What sorts of things does the group do which are open to the public and what sorts of activities are for members only?

Chinn: We started a series called Second Sunday Forum, which is generally open to the public. We did them for the first three years and we're going to start again in December of this year. The speakers have been persons of color who have a certain expertise or come from a different perspective.



Henry Chinn

We usually don't have people that you could see or hear everywhere else.

Some of our social stuff has been with just the guys in the group, but some of it was to raise money. We've had about six fund raisers in the last three years and

we've had about 18 Forums.

We will probably have a retreat in November, which is just for the group. We're going to have a couple of old-fashioned house parties, which is something we did last year to raise money for our Forums.

Continued on page 10

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WOMEN'S MUSIC GOES GLOBAL

by Maida Tilchen

Women's music is continuing to grow and thrive in 1984, particularly because of its developing relationship with the progressive "New Song" music of Central America. Rather than fading out like so many fads in music, it seems to be finding new directions that are keeping it strong and lively. New albums for fall, 1984, offer many possibilities:

Holly Near/Inti-Illimani

As on the Holly Near/Ronnie Gilbert album, Holly seems to be much more inspired and inspiring in live performance with other performers than in studio albums by herself such as the overproduced "Speed of Light" and "Watch Out." "Sing to Me the Dream" is Holly at her most radiant, joined by the wonderful musicians Inti-Illimani. Popular performers in Chile, they were exiled when the Allende government was overthrown in 1973. Like hundreds of similarly displaced artists, they are part of the "New Song" movement that is carrying a message of hope for Chileans and other Latin American progressives now scattered around the world or fighting their current governments.

Holly's collaboration with Inti-Illimani is part of the growing trend which is bringing women's music closer to other aspects of progressive music. This new album shows how wonderfully those voices blend both politically and musically. I know from talking to several Latin American refugees how much the Holly/Inti-Illimani combination has meant to them, both to hear the traditional music which they miss, and the political message which nurtures them. Interestingly, the Chilean government and the U.S. government have been promoting tours of Chilean musicians aimed at Chileans in the U.S. At these concerts, the musicians sing traditional, conservative music of Chile, alternating costumes between tuxedos and peasant shirts. At such a concert in Boston by the Chilean Ballet Folklorico, the most well-known song of the New Song movement, "Gracias a la Vida," by Violetta Para, was performed — so perhaps, as ever, music can bring the message of hope into even the most co-opted situations.)

Political significance aside, this is musically an exciting and entertaining album. It has an almost operatic sound, which seems to be the influence of Inti-Illimani's style on Holly. This works much better for her powerful voice than on the recent album "Watch Out," in which she tries to do simple, subtle North American folksongs and causes total overkill. With the dramatic, passionate, and extreme sentimentality of Latin American music, Holly is in her most comfortable element. All the songs are beautiful, and they flow together in a concept album effect of one long opus of life's joys and struggles. My favorite song on the album is "Colibri" by Jose Seves of Inti-Illimani. Sung in Spanish on the album, it sounds so beautiful that even without understanding the words, I can feel the emotion of great relief. Reading the lyrics in English, I find words sad, passionate and hopeful — like so much of the New Song lyrics. I think if this song were sung in a language I understood, it would be almost too much to listen to. What it must mean to a Latin American refugee to listen to these words, in their exile, is beyond my emotional range:

"An eager hummingbird
brought me beautiful news this morning
She told me that the sap, the insects, and the frogs
were announcing"
"It's over"
When the jail cell opened
I danced, with the air, I danced
And when I saw my father return
I cried. I danced.
(1983, Jose Seves)

Three songs on the album are written by Holly Near, with members of Inti collaborating on the music, and one song has words by Holly alone. "Sing to me the Dream," with words by Holly and music by Jorge Coulon and Holly Near, is one of Holly's best songs in years. It is in the New Song style, in which the subtle political messages are incorporated into songs of love and home to avoid the censorship practiced by many Latin American governments. Holly has written a fine song within the restrictions of that style — and it is also a tribute to the brave musicians who are roaming the world, troubadours in forced exile, carrying the dreams of their homelands.

The packaging of this album is wonderful, with lyrics in Spanish and English for all songs. The album's cover art, a batik by Lisa Kokin entitled "bandada de Pajaros" ("Flock of Birds"), is strikingly beautiful. I have my office decorated with many women's music posters, and almost everyone who views the room responds to the poster of this cover. I hope Redwood will make the poster available for sale, because there is clearly a demand for it, especially among Latin American women.

Kay Gardner

I'm not at all an objective reviewer of "A Rainbow Path" by Kay Gardner. I was present at many of

the recording sessions so that I could write an article for the "1985 Ladyslipper Catalog" about what it's like at a recording session. Observing the process has helped me to review and appreciate music, and the "Rainbow Path" sessions were especially exciting because it is an all-women's album.

The music for "A Rainbow Path" was all composed by Kay Gardner, a women's music pioneer. Kay worked on the first lesbian album, "Lavender Jane Loves Women," in 1973, and went on to organize opportunities for classical musicians in women's music, culminating in the New England Women's Symphony concerts and album. She now focuses on the use of music for healing and meditation, and "A Rainbow Path" includes instructions, charts and resources for such uses. But even if you just want to hear beautiful music, this album is delightful. It is in the same general style of the Paul Winter Consort and the albums from Windham Hill, being lovely, even-tempered but not dispassionate music which stimulates relaxation and thoughtfulness. This isn't the kind of music heard at demonstrations, but it can help prepare you for calmness in the midst of activism.

"A Rainbow Path" has eight songs — one for each color of the rainbow and one which combines all colors. The overall mood is peaceful and thoughtful. Each piece has unique aspects, while carrying along the main theme. Thirty or so acoustic instruments are used, including temple bell, Celtic harp, tambura, maracas, timpani drums and the more conventional violin, cello and bassoon. Fine instrumentalists from all over the continent play on the album. Boston's resident recording whiz, Karen Kane, engineered. Working with tight budgets and sometimes little studio experience, progressive musicians really depend on a competent, cooperative engineer, and for many fine-sounding albums, that has been Karen Kane.

Nancy Vogl

Nancy Vogl has finally stepped into the spotlight with a solo album called "Something to Go On." For almost ten years she has been touring the country steadily, including six years in the Berkeley Women's Music Collective and extensive tours with Robin Flower, Woody Simmons, and as a duo act with Susann Shanbaum of the Berkeley Women, in addition to many other performers. She has been the consummate back-up musician, but with the release of this album is finally taking center stage, displaying her skills as a highly developed songwriter and guitarist.

Nancy's songwriting has always featured two strong themes, one of working-class identity, and the other of romanticism. The title song "Something to Go On" is a case in point: it's about a factory worker dreaming of romance:

I've been working to the rhythm of the factory
sweating on the line
you know it ain't satisfactory
it's just doin' time.
Movin' to the midnite motion
Who's sleepin' on the line?
You know I'll just make my quota
With you on my mind.
Something to carry me from the dark,
something to go on.

There are two sultry love songs. Nancy used to write optimistic, simple love songs like "Darling Companion" and "Back to Boston" on the Berkeley Women's Music Collective albums, but over the years her romanticism has gotten more complex melodically, rhythmically and emotionally:

"Will you be around when I'm lonely
love you know she sees
there's nobody cooler
she comes and she goes as she pleases
and love she gives room
she is mercy and pain
she is 100 bowls of the moon.

There's also an explicitly lesbian love song called "Matanzaz": It's about a restless, frustrated Mama Lion who is dreaming of love:

"and the one who passes strong and smooth
her rhythm
oh her body has a grace
and such a sweet delivery"

One side of this album is all guitar instrumentals, with intriguing titles like "Hagology" and "State of the Heart." They are hard to describe — a unique combination of blues, jazz and country sounds that stays interesting.

Australian Women's Music

Redwood Records has branched out lately into the distribution of international albums, including one by two women who are probably new to most of the U.S. audience, Judy Small and Margaret RoadKnight.

Judy Small's album, entitled "Mothers, Daughters, Wives..." introduced me to a delightful new talent. Judy has an extremely good voice: power-

ful and mellow, she reminds me of Judy Collins in her purity and emotion. The songs, all written by Judy (except one that is co-written) are interesting, pleasant, and cover a welcome range of feminist topics including Greenham Common, aging, deafness, fat liberation, and bag ladies. If this sounds a bit heavy, the album is anything but. It is a relief to hear loving and tender songs on other subjects besides romantic lover. The album is beautifully produced, with fine accompanying musicians and an overall sound that is extremely pleasant. Whether Judy Small is a lesbian is not revealed on this album, but there is a strong message of support for women choosing to live independent lives.

Redwood's other Australian import is Margaret RoadKnight's "Living in the Land of Oz." I'm puzzled as to why Redwood is distributing RoadKnight in the U.S. Although I don't want women in other countries to apply American styles, topics and standards to their music, I also recognize that women's music from other countries will not always be satisfying to Americans — which is how I felt about this album. RoadKnight has a strong, deep voice, and some live cuts on the album indicate she's quite an entertainer, but the content of her songs was very unlike women's music here. A lot of it was satirical material about Australia, which was directed not at the usual feminist targets, but at Australian pop culture. There were a few torchy love songs that were far too cynical. One of them, with the tag line, "Too bad, that's life's rough deal," sounded like a suicide song by an EST-y. If I hadn't heard the Judy Small album, I might have thought this was radical music for Australia, but I know they have at least one feminist performer whose songs are more critical of her society.

Parachute Club

If you are plotting to seize control of the local disco, or just planning a politically-conscious dance, Parachute Club is the album you'll want to play. This Toronto band has four women and three men in it, and all the lyrics are written by the women except for "Boys Club," which is the most anti-male song on the album. The lyrics have a lot to say about emotions and politics in the '80s, and it's all done with a highly danceable disco style and a bass line so deep it had my whole room thumping.

Parachute Club's apparent statement of purpose appears on the lyric sheet, which reads, "the heartbeat of the music comes from the musicians and communities that we live and work in. Thank you — 'Vote with your feet.'"

There's an anthem called "Rise Up" with the kind of politics that hasn't been around since the '60s:

We want dancing
Want to run in the streets...
we want to love
run wild in the streets"
(Lyrics Lynne Fernie and L. Segat)

There's also a heartfelt love song to a long-term lover. It's written by Lorraine Segato and addressed to a woman.

Compared to more conventional, acoustic progressive music, Parachute Club's lyrics express more of a will to survive than optimism about the future. Still, if your politics are progressive but your musical desires go best with strobe lights, you may want to let Parachute Club drop in on you.

The Guest Stars

The Guest Stars was the first women's music band from Britain to tour in the U.S. They were here in September, starting in Boston and making their way across the eastern states. I saw their shows in Boston, where they impressed both women's music and jazz fans with the imported product. Their album, entitled "The Guest Stars" and displaying a palm tree orbiting the heavens, is very similar to their live performance, with a bright, lively sound that is rarely captured on improvisational jazz albums.

All five band members contribute songs to the album with one group collaboration. Half the cuts are instrumentals and the lyrics on the other four seem like an afterthought to the music. But with musicians this good, the music is everything. During their live performances, the versatility of band members was in evidence, as they switched off on various instruments and vocals. The sound of the album is almost Latin American, especially the cut "I Know I Know."

Susan Graetz

Susan Graetz, who always has her banjo handy for sing-alongs at music festivals and demonstrations, has put out an album that includes originals, updated traditional songs, and a few songs by other writers. Susan doesn't have a very strong voice, but she hangs in there to express her ideas and feelings in the tradition of another shaky singer, Malvina Reynolds. The intonations and the melodies of her original songs had a particularly unassimilated Jewish sound that I appreciated.



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Black Men

Continued from page 7

Most of our things appeal to a cross section. We tend to draw homosexual and straight people to our Forums and fund raisers. White people do come to our things, but not in the numbers that Black people come.

Fuller: Where do you advertise these events?

Chinn: We have a mailing list of about 300 people. That's our basic audience. Then we usually post flyers around the South End and other areas — in laundromats and other places. Before we have any public social functions, we go to Chaps or 1270 on the nights we know that Blacks are there and hand out flyers. Plus word of mouth.

Fuller: What are some of the problems facing Black homosexual men which makes the BMA necessary?

Chinn: The main issue is just being a Black man in this society and trying to survive — period. It has to do with the quality of our lives in this society, with the limits that are there, whether we want to admit it or not, because we are Black and we are male in this society. If you look at all the statistics as far as stress, cancer, heart disease and high blood pressure [are concerned], Black men have the highest percentages in everything. Black men are the endangered species in this society. If you live beyond 35 and you're Black, you're lucky because many of us die before we're 35. If we're not dead, we're in jail, or something is wrong. It's a very sad situation and it's only getting worse. Those of us who are still healthy, mentally and physically, are truly blessed, blessed, given the situations we've had to deal with.

When you look at these younger people and you look at the drop-out rates for younger Black males and you look at who is going to college — it's mostly Black women, it's not Black males. Or who finishes college — it's mostly Black women and not Black males. Who's going to medical school and going to law school? — It's mostly Black women and not Black males.

Fuller: Henry, why is that?

Chinn: I think it is easier for Black women in this society to move ahead. White people are not as threatened by the Black woman as they are by the Black man. I'm not saying that it's easier for Black women, personally or psychologically, but it is easier for white men to deal with them. I see it in my own work situation. Now whether it's conscious or subconscious, [whites] see [Black men] as some kind of threat.

Fuller: A threat that has to be neutralized or gotten rid of in some way?

Chinn: Or emasculated. Society has very cleverly done just about everything it can do to debilitate, humiliate and castrate us. And many, many Black men feel that. The only way you can be accepted into this whole trip is to play down all of your Blackness. You assimilate and become just like them, so that there is almost no Black identity reflected in anything that you do. I don't care whether they are straight, gay or whatever they are, when you talk to Black men that same frustration will always come through. The only exceptions I can think of are mostly entertainers, sports personalities and maybe some independent entrepreneurs. Do you know what I mean?

Fuller: I hear what you're saying. Who make up the BMA? How large is the group and what are the men like?

Chinn: I'd say half the guys are professional, half the guys are not. There are 20 of us right now. We have some young members, but most of us are in our thirties. Some of us are in our forties and we have one guy who is in his sixties.

I would say that a number of the guys have had trouble dealing with self, especially regarding sexuality issues. A lot of them have been married, a lot of them have kids, some were married *and* had kids, but they're not married now. So they've had different types of experiences. Their lives have not necessarily been homosexual, period, from day one, and even now some consider themselves bisexual. For a lot of them, they may have realized it when they were younger but were still trying to go the straight and narrow in terms of outward appearances so that everyone would think that was what was happening. But they were still wrestling with it within themselves. As they've gotten older, they've tried to come to terms with [their homosexuality]. I think a number of them have grown from being in this group.

Fuller: This doesn't seem to be your story, though. In 1983 you were one of the featured speakers at Boston's gay pride rally. You seem to have made your peace with your gayness.

Chinn: I've never identified with this whole gay thing. I've always felt I was homosexual, and the gay community — which is the white gay community — has never really accepted Black homosexuals, especially here in Boston.

Fuller: After living in New York, returning to Boston must have been difficult. How do you find the atmosphere in Boston for persons of color?

Chinn: I find Boston is a very lonely place, is a very cold place, and it's a very hostile environment. Everyone is so isolated. There is no one place where Black people, who are homosexual or persons of color, can gather unless it is in an environment that's mostly white. And even in those environments, there is no communication with one another except to say, "Hello, how you doing?" or maybe not even that?

Fuller: Why do you say, "...or maybe not even that?"

Chinn: You have a lot of people of color here who have problems with their own racial identity. What we in the Black homosexual community term "snow queens." There's lots of them here who will not even speak to you, who will look right through you like you don't even exist, and consider association with whites as some kind of elevation of their status, in life and the community. It's not something that I just perceive: I've heard them say it.

So there's a lot of ignorance here, there's a lot of negativity here. There are a lot of people here whose lives have been very narrow and so their focus has been very narrow. And there's a lot of fear. A fear of being who you are or thinking what you want to think. I call Boston the capital of conformity because most people here will conform if they want to be a part of something. Or they isolate themselves and become very frustrated, very miserable people — alcoholics, drop-outs, whatever.

But it's not only in Boston. You find it in other places, the same kind of mentality exists. Certain ways of looking at things and doing things have been institutionalized.

Fuller: What is your reaction to the Boston chapter of Black and White Men Together (BWMT), who say they are trying to bridge the gulf between the Black and white members of the gay community?

Chinn: The whole premise on which they're based is that they are supposed to be fighting racism. That's supposed to be their *raison d'être*. I know there are some things that they've done that have been positive. Like I know that when the bar in New York, Blues, was raided by the police, they got

out there and picketed, and they also got legal counsel for the people who had been beaten and the rest of it. But basically, I see BWMT as an organization of white men who are interested in Black men: it's a way for them to meet Black men for sexual reasons.

A lot of white men that I have known, even friends, are only interested in sleeping with Black men. Although they don't think that they are racist, they are racist because many of them only see Black men as sexual objects. And their only reason for wanting to be around Black people is so that they can meet other Black men. Now they might have an appreciation for the culture, but I find that the reason for it is basically sexual.

[I see] no reason for BWMT to even be existing. I mean if these white men are so busy wanting to fight racism, why don't they get together with some other white men and deal with these white bars and the rest of these white folks in this town about their racism? But they won't do that, because that's not the real reason they're together. Why do they need Black people involved? That's not our problem. If that's really what they wanted to do, they would be about that.

Fuller: What you're saying is that racism is a white problem which is projected onto the Black community. Where many Blacks have said, "Well, we have to deal with them and try to work it out," what you're saying is, "No, you work it out and get back to us?"

Chinn: That's right. White people know there's a problem in this town, they know they need to deal with it, and they know they need to make their own people accountable for their actions. Why is it that whites will go into bars that they know turn Black people away? Why do they patronize them? Why don't they confront the ownership about it? Because they really don't care. They don't want us there either. That's the bottom line.

Fuller: I have no clear picture of what the political role of the BMA is within the gay community. I have not seen the BMA turn out as a group at local rallies and pickets. Why is that?

Chinn: We are not activists in that sense. Our political thrust is not to be involved in that kind of politics. We're not interested in being on the front lines in that manner. That's just not our focus and most of the guys wouldn't feel comfortable doing it. We try to do it indirectly, in other ways. We feel that we're being political by just existing, and through our forums and the types of presentations we offer. We have had forums on the situations in South Africa, the Caribbean and South America. We had people from those countries talking about the political and economic situations. That's the way we do our politics. Our [October] newsletter dealt with voting and trying to get our audience to vote — gave them some feelings of what our attitudes were about [the recent] election.

Fuller: How do Black homosexual men in Boston join your group?

Chinn: Membership is open twice a year. It's not written in our by-laws, but you have to claim your African ancestry. As long as you are a homosexual or pursuing an alternative lifestyle, over the age of 21 and sponsored by a member of the group, you can join. There's an interview process and then there's a two-month probation period to see if you're really interested. Plus we never want the group to be more than 30 people. We initially want to keep our size limited.

Continued on page 13

New Albums

Continued from page 9

This is a refreshingly risk-taking and personal album. Susan's original songs are kind of pop-psych, and they reveal much about her own self-doubts and pain. Often, she seems to be singing to comfort herself.

She also has a lesbian updating of "Goodnight Irene" and a feminist version of "Why Do You Bob Your Hair, Girls?"

There's a monologue about the Seneca Women's Peace Camp, and also an updating of the old rock song "Downtown" into a light song about the "Peace Camp":

"When you're alone and
life is making you lonely
You can always go to the
PEACE CAMP...
Maybe you know some
little places to go
Where you can climb the
fence
at the DEPOT.
Listen to the rhythm of the
Buddhist women
drumming..."

It seems there is a steady output of solo albums by women performers which are well-intentioned but regrettably bland. Susan Graetz has avoided that trap with the vulnerability of her lyrics, and by stepping out of the predictable style by including spoken monologue on her album. Even the "Peace Camp" song, because it takes the subject so lightly, is risk-taking. I'm glad to hear an album that departs from some of the norms and expectations that women's music has developed for itself.

Sabia

Sabia is a New Song group whose album "Formando un Puente" ("Building Bridges") is also being distributed by Redwood Records. The members include a Chicana from Texas, two Mexican men, and three women from Los Angeles and Boston who have been working with the Latin American communities in their cities. The songs are all in Spanish, and the sound of the album is very upbeat. The lyrics cover a range of political issues with fierce directness:

A violent storm is
breaking,
One can hear the
clandestine explosions,
It's a people of Latin
America
Who are fighting for their
freedom

These lyrics are from a song by Kin-Lalat, a Guatemalan group living in exile. Songs on the album are from a variety of sources including Mexican playwright J. M. Galvan, Cuban poet Orquidea Pino, Bolivian singer Luzmila Caprio, and Spanish poet Miguel Hernandez. While some of the lyrics are heavily rhetorical, others display awesome imagery and passion, as in these words written by Miguel Hernandez while he was a prisoner of the Franco regime:

Just the brilliancy of the
tightened fists
Only the splendor of the
teeth that lurk.
Teeth and fists from
everywhere.
More than hands, the
mountains unite.

Because I don't speak Spanish, I found it disconcerting to discover the seriousness of these lyrics which go with such pleasant and rhythmic tunes. However, the cultural differences that I am discovering by listening to New Song music are suggesting new possibilities for music to me. This album is an excellent opportunity to experience the richness of New Song.

Cathy Winter

Cathy Winter, who used to team up with Betsy Rose, has released a solo album called "Breath on My Fire." There are songs about nuclear war, genocide, friendship and tributes to some tough-

sounding women as well as one on a previously unexplored subject — a Creole woman who practices voodoo:

There ain't too many
women in this Creole
town
Born and live and die
Black and free
But I know one who rules
the rich and the poor
Ain't nobody telling her
what to do....
Now you give more advice
to them lawyers and
judges
Than they're ever gonna
give to you.
Free woman, Black
woman, powerful healer,
Nobody walks as tall as
you do...

The style reminds me more of the Cathy Winter/Betsy Rose albums than does the recent Betsy Rose Solo album.

Women's Music Video?!

This may not be the kind you see on MTV, but if want to see a powerful video with a lot of women's music, look for "Carry Greenham Home," a program about the Greenham Common Women's Peace Camp. In the course of the show, women demonstrators sing many songs about nuclear weapons and violence against women, including the very touching "Reclaim the Night, and Save the Day" and "Carry Greenham Home" by Peggy Seeger. This is women's music in its finest hour, as women sing while being dragged off by policemen. There is also an hilarious encounter between the British police and an indestructible Kryptonite bike lock. ("Those Americans sure know how to make things!") Most affecting of all is some spine-tingling film of women dancing on the nuclear missile silos. This is certainly the revolution that Emma Goldman would be able to dance to.

There is a whole body of women's music which has been spreading through the women's peace movements around the world, and which is not yet reaching the mass women's music audiences. A lot of beautiful songs are sung at peace camps and demonstrations but not at concerts, like

"We are the old women
We are the new women
we are the same women
stronger than before."

and the satirical song based on an old rock tune:

"They call him Ron with
the neutron bomb —
da-doo ron ron, da-doo
ron ron—
ooh, my heart stood still
soon — everybody else's
will
da-doo ron ron ron, da-
doo ron ron"

I wish there were a record, tape or songbook available of international women's peace movement songs. If anybody knows of one, please let me know so I can inform GCN readers.

The songs that people choose to sing while being arrested, beaten, and while standing up to oppression are songs that are learned not from records or concerts, but from being present at the struggle. These new songs remind me so much of the huge outpouring of music that energized the civil rights movement in the 1960s — much of which itself had come out of the songs of the labor movement early in this century. Perhaps the commercial success of women's music has distanced it from the immediacy of its political uses.

Local Concerts

I want to say a few words about the local Boston concert scene, which has been unusually vibrant this fall. Our local production

Continued on page 13

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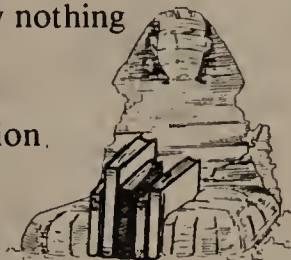
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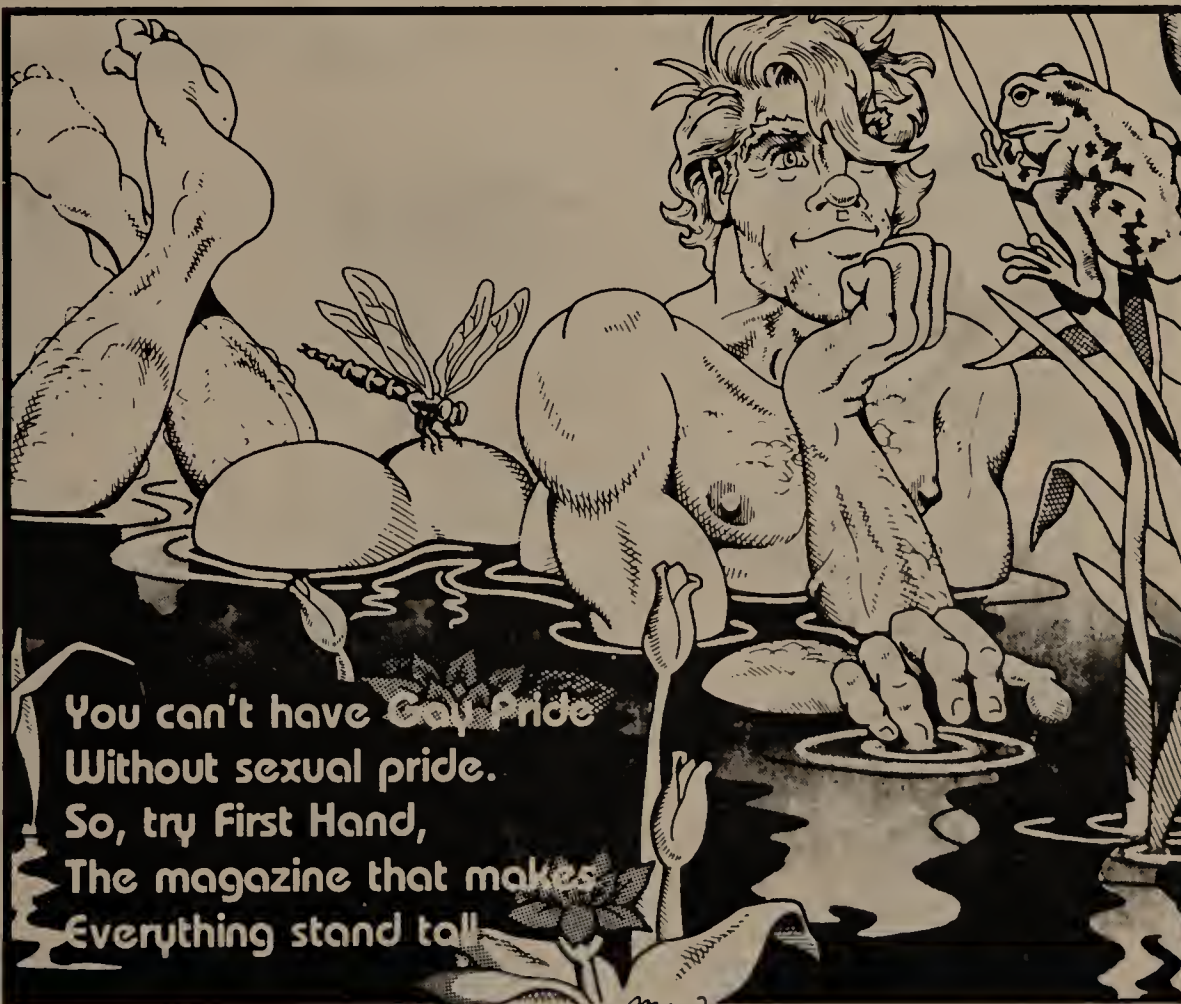
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High School Chums

With a Little Help . . .

By Cindy Rivas

How does a little girl in the second grade who was raised upper-middle class begin to explain she's fallen into undeniable puppy love with her second grade teacher, Mrs. Dawson? In the eyes of a child, there are no societal guidelines other than those drilled-in table manners, and even fewer limitations to stop a child from wanting to grow up to be president. That is, until he or she grows up and learns you must first master the art of talking to groups of people without really saying anything, to become a bonafide politician. Well, I've always been the first to say "Hell with the rules."

girls weren't. Says who? So I ran wild with the boys. Good ol' chums. Treated me just like one of the guys.

After a few sideways glances towards a few girls and my secret interest still intact, along comes Eric. Another chum who thought of me as one of the fellas, but was handy for doing the acceptable

for 9 years and he has the nerve to tell me it's O.K? Well, here we go again, anything the boys can do, I can too!

Long thought and much confusion prevailed me to take Richard under my wing. After all, I wanted him to fit in and play it off just like the rest of us closet cases. So I call Richard up on the

General Patton proud. I was getting in my car and leaving — which wasn't easy because I didn't have my keys. Would you believe I was ready to push my car the 30 miles home?

Richard stopped me before I caused a major traffic jam. I was furious. He let me scream and yell my liquored lungs out. He asked if I was finished, then proceeded to tell me he knew what I was trying to do by taking him to all those out of the way places and he appreciated the thought. But he wanted me to see his lifestyle. Again I balked but he asked me to listen for a minute. He caught me completely off guard when he ask-

for the fact that he has 2 arms and 2 legs, right?" "Well yeah," I replied. Richard questioned further, "So what if the same characteristics you grew to love in Eric were in a woman? Would you suddenly say you can't, because of societies rules, love that person?" I was floored!

After that time, I met Richard's lover and I often accompanied him to this same bar. Together Richard and I stepped forward, gave strength to each other and are happy with our chosen lifestyles.

Richard, I don't know where you are, but I thank you for setting me free.

Coming Out

Not long after the Mrs. Dawson incident, it suddenly occurred to me something was wrong. After all, I had a mommy and a daddy and not two mommies. All through school I attempted to understand this phenomenon of the "mommy-daddy" syndrome. Soon I was to find out I wouldn't be here without daddy's help. Nothing changed except to find out boys held zero interest in my eyes. Along the same rate as my love for chopped liver. Girls were silly and boys did all the fun things. Boys were "allowed" to,

things during the high school years, like proms. I thought I even fell in love. Maybe we'd both grow up and teach each other about this human conception business and produce a new generation of second grade girls who would fall in love with the new generation of Mrs. Dawsons.

Junior year of high school brought up the Junior-Senior prom. Eric and I planned to double-date with another couple, Richard and Karen. Richard was a good guy but I began to notice he really liked Eric. And I mean REALLY like Eric. (A daddy-daddy syndrome?!?) Soon I was to question Richard. He cried. Having been friends with him for over a year, he told me his sad tale. I could easily sympathize but being raised where that stuff is a no-no, I pretended afterwards he didn't exist. I mean come on folks! After I've hidden my secret

pretense we'll just drive around raising the usual teenage hell around town. Instead I kidnapped him, took him to an X-rated flick, an adult bookstore and a topless joint for 18 and over (with false I.D.'s) that served "near beer." He proclaimed he had a good time (I sure did at the topless joint!) and suggested we get hold of some beer to top the night off. Smart dude, I was too drunk to drive home. So here we have Richard driving my car with me passed out in the passenger seat. I woke up to find out we not only passed "home" but were 30 miles away and in the heart of gay bar boulevard.

Being led into a building with the sound of pulsating music sounded too fine by me. That is, until I spotted two drag queens in full dress: suddenly I became sober and did the most graceful "about face" that would've made

Long thought and much confusion prevailed me to take Richard under my wing. After all, I wanted him to fit in and play it off just like the rest of us closet cases.

ed me if I loved Eric. "Well, of course I do," I replied. He then asked, "If tomorrow (God forbid) Eric was in an accident and lost both his legs, would you still love him?" I answered, "Of course I would!" "Well," he says, "If Eric had been in that accident before you met him, could you still have loved him?" (Low blow Richard.) With maybe just a hint of hesitation I replied "Yes." He then went on to say "So you're saying that you grew to love Eric for the person he is inside, and not

We invite readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words and, if possible, should be typed (double-spaced, please). Send to Coming Out, GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

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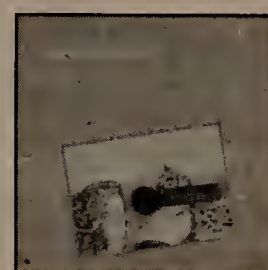
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Women's Music Distribution Co., PO Box 85, Cambridge, MA 02140 (617) 661-0554

New Albums

Continued from page 11

company, Polly Laurelchild and Diane Harris of Allegra Productions, have put on four sold-out, high-energy, unforgettable concerts in the last six weeks. Toshi Reagon and the Agitones had the audience so enthusiastic that most people stood through a full-length concert. Comedian Kate Clinton, who is doing the most explicitly lesbian material of anyone in the women's culture circuit, is proving that lesbians do want to hear that "L" word from the stage.

Out at Wellesley, the sometimes acerbic Cris Williamson managed not to insult the audience, and to present some fantastic new songs that hopefully will be on her new album, due out this spring. On the same bill, Barbara Higbie was clearly the audience favorite — the act to catch in concert this year is definitely Teresa Trull and the amazing Barbara Higbie. Allegra also presented Linda Tillery in concert at a Cambridge high school. It was an enthusiastic audience — I think Linda may have been wondering if they would ever let her leave the stage. Opening for Linda was Debbie Fier, and backup musicians for the evening were Nydia Mata, Jean Fineberg, Adrienne Torf, Bernice Brooks, and Kim Clarke. This sums up to be a night of some of the finest women musicians in the country. The Sabia band was also great to see in concert and I highly recommend them.

I've never seen Boston audiences so pleased and energized by concerts as they have been this fall, and I'm especially happy that

the audiences seem open to relatively new talents in addition to long-time friends.

All Ladyslipper selections are available in LP or cassette. Add \$1.75 shipping for first album, 75¢ each additional. Ladyslipper, P.O. Box 3130, Durham, NC 27705.

The 1985 Ladyslipper catalog is now available. In addition to the most complete listing of women's music imaginable, it includes my article "Sitting on a Rainbow with Kay Gardner and Friends," which takes you right into the studio during the recording of an all-women album. Send Ladyslipper 50¢ for postage.

*Susan Graetz, "Somewhere Between," \$7.95
"The Parachute Club," \$8.95
"The Guest Stars," \$8.95
Cathy Winter, "Breath on My Fire," \$7.95
Kay Gardner, "A Rainbow Path," \$7.95*

All Redwood selections mentioned here are available in LP or cassette for \$7.98. Postage for one item is \$1, add 35¢ each additional. Redwood Records, 476 West MacArthur Boulevard, Oakland, CA 94609.

*Sabia, "Formando Un Puente"
Holly Near and Inti-Illimani, "Sing to Me the Dream"
Nancy Vogel, "Something to Go On"
Judy Small, "Mothers, Daughters, Wives..."
Margaret RoadKnight, "Living in the Land of Oz"*

Black Men

Continued from page 10

Fuller: Where do you see the group going in the next few years? Do you have any long range plans? *Chinn:* We want to purchase a building. We want to make the [BMA] an institution and not a passing fancy. But that's going to take a lot of work, a lot of energy and a lot of time. We want to become more service-oriented by being able to offer counseling services and a place where Black men could come, relax and communicate with each other — never mind all the snapping, popping of fingers and jumping up and down. We really feel we're about more than that. Especially with us being Black, we can't afford to be totally narcissistic.

Right now we're dealing with ourselves and other Black homosexuals. We want to set an example for the young, homosexual man of color here who is frightened to death of his own existence. As we find more strength in ourselves, more confidence in ourselves and become an association that has some pull and monetary power,

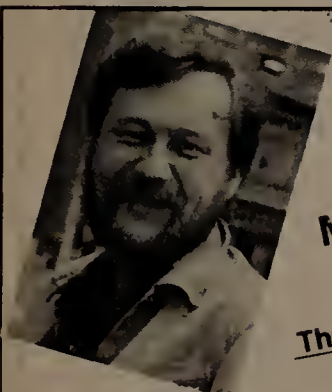
we'll be able to do that. I don't think there is anyone who is addressing themselves especially to the underclasses and to the younger Blacks who are coming up and are very frustrated in trying to identify themselves and trying to find out who they are.

Initially, we'll have to financially support groups and organizations that are doing things we believe in. It's a way of being political and supporting people who in turn will hopefully support us. It's almost like going in the back door and coming out the front.

The Black Men's Association will sponsor a tribute to Martin Luther King, Jr. on January 13, 5pm at 558 Mass. Ave., Boston. For more information write: BMA, Astor Station, PO Box 196, Boston 02123.

An interview with Tom Plant, co-chair of Black and White Men Together/Boston will appear in January.

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Please call Teri Freeman, M.Ed. at GLCS for more information.

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Classifieds

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2 Prof GM 32/37 seek similar responsible person to share luxury waterfront apt in Boston. Own furn. BR & bath. 2 dogs in home, your dog considered. \$480/mo inc heat + utilities 367-0431. (23)

JANUARY 1

L 28 seeks mature working woman as roommate. Somerville, v. conv. to T. 1 bdrm + LR spaces empty. Rent 240. (inc. ht) + util. Cigs O.K. No drug/alcohol. Must like cats. Jan 628-4532 eves. Keep trying. (22)

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LF roommate 25+ wanted by LF, 32, for beaut, renovated JP pondside apt. 5 1/2 sunny rms. Must be willing to be drug/alcohol-free in the house (cigs. ok) avail now or 1/1-\$237 + Julie 522-2626. (23)

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LF 30 + 2 cats seek LF 25+ to share 2 br apt in JP \$175/mo + utilities. No more pets please. Leave message 522-8068. Available after Jan. 15. (22)

LF, 40, needs roommate who really likes animals, for lge, sunny apt w/ access to T. No heavy alc., drug use. Call Halek, wk: 1-369-5458, h: 524-4744. (23)

GM to share large sunny 7rm apt 2 bdr new kit-bath nat wood flrs sun porch pan washmach park av pref 25 + 275mo incl ut Alan(d)437-4895 (e)361-7155. (22)

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Gay male, 20, seeks roommate. Can pay up to \$200/month for place in Boston. Call Mike 426-4469. (c)

Beacon Hill: GM sks rspble employed GM to shr 2 bdrm apt. Rent 250 plus util. Call 367-1861 after 7pm. Avail Dec 1 or Jan 1, first and last mo. rent..

2 LF seek 3rd for 5 room JP apt: 1 of us smokes. Have 1 cat — more pets. Rent \$142 + utilities. Call 522-2104 in morning. (23)

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2 L in Watertown looking for 1 more for 3 bedroom apt 2 blocks frm MBTA. \$167/month + util. Avail Dec 15. Call Pat 924-1609 before 3pm or T/W nite.

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GCN seeks applicants to begin early Jan **News Editor**. Coordinate news dept., write/assign articles on local/national/international issues: edit and lay out copy Develop/expand GCN's coverage of events and issues of concern to gay people of color. Strong writing/editing skills. familiarity with gay/lesbian issues. knowledge of racial/ethnic communities and concerns **Local Reporter**: Write news stories on local movement/electoral politics, police/legal/legislative issues. Strong investigative/writing skills: familiarity with gay/lesbian/feminist issues and anti-racist politics. **Ad Manager**: Solicit revenue-producing ads and develop strategies for increased advertising. send out monthly billings. Strong organizational/interpersonal/recordkeeping skills. Previous sales/related experience helpful. Positions require commitment to gay liberation/feminism/social change/anti-racist politics and collective decision making. Salary: \$150/wk + paid health/life insurance & 3 wks vacation. **Resume and cover letter ASAP** to Gordon Gottlieb, GCN, 167 Tremont St. 5th flr. Boston, MA 02111. Lesbians/gay men of color particularly encouraged to apply

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WANTED: TS, fem GM, or BiF for correspondence. Must be mature, open-minded, and slightly kinky. I am intelligent, sometimes arrogant, sometimes insecure. I need help doing this last four years. James SMITH, 90563 Rain 3, Rt 2 Box 500, Angie LA 70426.

I received the books you sent a long time ago but just got the postage to thank you. I enjoyed the poetry greatly. I would very much like to have an ad in your penpal column to look for someone to share a small bit of my life and love with. Thanks again for all of your help. Paul MIDDLETON, 626446, PO Box 1000 CHE 7, Stellacoom WA 98388.

Beautiful female impersonator very fem dresses in drag when possible. Send photo and stamped envelope. Let's get to know each other. I'm indian, long legged and hot to trot. Smile! 'Jeanie'. Vincent JANIS, 266352 (13-C-8W), PO Box 520, Walla Walla WA 99362.

What the people here don't understand is some people have different sexual desires and this doesn't mean I am less than a man. There are a lot of obstacles to overcome for a gay man in here, but with a little companionship I can do it. Gordon BRIGHT, 91170, Rt 1 Box 330, Tiptonville TN 38079.

I will answer all letters and appreciate hearing from gays of both sexes. Since being here I have earned degrees in law and bricklaying. Byron STEVENS, Box 215, Maury NC 28554.

I'm 30 years young and without family and friends who are concerned about my welfare. I am seeking communication before I lose myself in loneliness. Holden WILLIAMS 156-142, Box 45699, Lucasville OH 45699.

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PRISONERS! We want to put together something on how things inside the prison walls are a reflection of attitudes and feelings outside: prisoners come inside carrying their outside ideas and hopes (desperations) with them, administration people keep tabs on outside attitudes toward 'crime' to see how much they can get away with, etc. etc. If you want to help, send us your ideas and experiences about this 'inside-outside connection'. THANKS!



BLACK AND WHITE MEN TOGETHER: is an interracial, intercultural gay men's organization with over 30 chapters. They provide social, political, and educational programs. For more info write: A-BWMT, 584 Castro St., San Francisco CA 94114.

Attention Prisoners!!!
The Blackheart Collective has just put out its PRISON ISSUE, writings and graphics by black gay men in prison. If you want a copy please write the GCN Prisoner Project. Also, they are looking for submissions for their next issue, which will feature prose, narrative poetry, illustrations and essays focussed on the lives of black gay men — past, present and future. Send to Blackheart Collective, PO Box 1420, NYC 10027.



I would like to correspond with someone. I like football, old cars, music mostly rock and jazz, and most of all to talk about life. Mike SELLARS, 634034 (7-F-IMU), PO Box 520, Walla Walla WA 99362.

Gay prisoner lonesome would like to get some mail. Hobbies include photography, writing, books, music. . . . (If you have any books to read...) D.J. ALLYN, 253899, PO Box 777 (A-3-36), Monroe WA 98272.

Saw a copy of your rag! Delightful! It was from July but my friend said you people were here to stay. I am 40, and realize that not too many people will want to write to an old convict-felon. But those who would, well, it would be nice! My interests are theater, dining out, travel, homelife, good books and enjoying life in general. Richard WILSON, Camp A (102369), Angola LA 70712.

Bi Amerasian, Canadian male would like to hear from all who would like to establish a lasting friendship with a very open minded person. I'm all alone without family or friends in the USA. W.L. KELLEY, 84C 213, Box 149, Attica NY 14011.

I am looking for an older type of individual who would provide inspiration and guidance and perhaps develop a good relationship. I am into swimming and track, music, theater, and dancing. Robbie RYALS, A 054596 MB20, Rt 2 Box 13A, Imokalee FL 33934.

Gay prisoner into soft lights and very open minded. Like novels, domestic lifestyle, nature, sports. Leroy COHEN, 12821, Box 51, Comstock NY 12821.

Pagan GM, searching for loving, caring GM, fem, TV or TS. Object: to share life with the right person. D.G. ELMORE, 73302 B-16, Box 500, Grady AR 71644.

GM, hairless body, would love to hear from some of you big strong men over 30. I can love any race. Let's hope there are still some big men out there that want a young he/she like myself. J.R. FLETCHER, 15375 Box 700, Conley Lake Rd, Deer Lodge MT 59722.

Very Lonely Virgo looking for contact with serious minded person. May it be male or female. Age doesn't matter. Moses ALEXANDER, 15773, Box 45699, Lucasville OH 45699.

Gay, honest, openminded prisoner would like to correspond with other gays with similar traits, regardless of race or religious creed. 'Candle'. Cornell JACKSON, 21177, Box 900, Jefferson City MO 65102.

Bisexual male. Like surfing, diving, taking pictures of sunsets and sunrise, cutting hair. Would like to know what's happening out there and to make friends. Kendrick CROTTY, 056226, Box 1500, Cross City FL 32628.

BM seeks mutually pleasing exchange of experiences, thoughts and hopes. Enjoys reading, music, cooking, wild and lonely places. Sylvester HARRIS, 054563, Box 221 (70-101), Raiford FL 32083.



! Lucha!

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



R.O.S.I. (Remember Our Sisters Inside) is a network for publishing the artwork of women prisoners. They publish posters, postcards, stationery, etc. They are actively seeking other women to work with: Inside and out. ROSI, 2000 Center St. No.1077, Berkeley CA 94704.



I'm 23 and my hobbies include racquet ball, skating, and interior decorating. I'd like to correspond with women and men. Sandra FREEMAN, PO Box 3535, Norco CA 91760.

Black female, Aries, Interested in meeting someone nice. Joyce JOHNSON, 18006 HB755L, Frontera CA 91720.



CALENDAR

December 8 to December 22

8 saturday

Boston — "Choosing Children," a film on lesbians becoming parents. BU Morse Auditorium, 602 Comm. Ave. 8PM. \$5 in advance, \$6 at the door. Party with filmmakers to follow. Info: 776-6759.



Choosing Children

Boston — "Had She Spoken" presented by Double Edge Theatre; Church of Saints Luke & Margaret, 40 Brighton Ave. 8PM. \$8, \$7 students/senior citizens. Info: 776-9474.

Boston — "Working" presented by the Newbury Street Theater; 565 Boylston St., Copley Square. Play continues through Dec. 15. 8PM. \$5. Reservations: 437-0517.

Cambridge — Lesbian Singles Rap: Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Somerville — "Playing On An Impulse" with Judy Sloan; Sneakers, 55 Chester St. (below Barnaby's), Davis Square. 8:30PM. \$3.

Boston — Lesbian Lawyers meeting. Info: GLAD, 426-1350.

9 sunday

Boston — No Pasaran: Against U.S. Intervention in Nicaragua, a bilingual evening of Black & Latino Poetry & Music; Northeastern Univ., Alumni Aud., 360 Huntington Ave. 7:30PM. \$6.

Jamaica Plain — J.P. Lesbian & Gay Neighbors Holiday Dessert Buffet; First Church Hall, Eliot & Centre Sts. 4-7PM. Bring your favorite dessert. Info: 522-3894 or 524-7044.

Boston — Holiday Concert by the Gay Men's Chorus; New England Conservatory, Jordan Hall, Huntington Ave. 8PM. \$10, \$6.

Cambridge — Black and White Men Together membership meeting & Christmas Party; Phillips Brooks House, Harvard Yard. 1-5PM.

Cambridge — Ruggles, Doft & Walton in concert to benefit Madre, U.S. women's support for Nicaraguan women; Modern Times Cafe, 134 Hampshire St., Inman Square. 9-11PM. \$2. Info: 522-7884.

Watertown — GLOW (Gays and Lesbians of Watertown) meeting. 7-9PM. Info: 926-5371 or 923-2065.

10 monday

Cambridge — Boston Bisexual Women's Network introductory meeting; Women's Center, 46 Pleasant St. 7:30PM. Info: 354-8808.

Cambridge — Bilingual Rape Prevention Class, first session; at Bodyworks Gym for Women, 53 River St. 6-8PM. \$30/4 wks. Info: Cambridge YWCA, 491-6050.

Boston — Women's Talk Show with the New African Theater Company; WRBB 104.9 FM. 6-7PM.

Boston — Leaderless support/social group for lesbians over 30. Info: 783-0204 or 738-4260.

Boston — Resisting Racism discussion group sponsored by Black and White Men Together; 117 Appelton St. 7:30PM.

11 tuesday

Cambridge — Coming Out discussion for women; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Marblehead — North Shore Lesbian and Gay Alliance Holiday Party; Rosalie's Restaurant, 18 Sewall St. 7-11PM. \$5 members, \$7 non-members. Info: 745-3848.

12 wednesday

Cambridge — Discussion for Lesbians Experiencing Violence in Their Relationships (only), with Carolyn Ramsey & Althea Smith, facilitators; Cambridge Women's Center, 46 Pleasant St., Central Square. 8PM. Info: Respond, 623-5900.

13 thursday

Haverhill — GALLYNS, Gay and Lesbian Liberated Youth of the North Shore: rap support, education and social group for ages 14 to 22. Info: Larry 373-7618 or write P.O. Box 1803, Haverhill 01830.

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

14 friday

Boston — "Jazz Women in Concert": Bougainvillea. Studio Red Top; 295 Huntington Ave., Studio 203. 8:30PM. \$5 in advance, \$6 at door. Info: 492-8436.

Cambridge — Fundraising Dance for the Mass. Coalition of Battered Women's Service Groups; at the Marquee, 512 Mass. Ave., Central Square. 8PM till closing. \$5 to \$10 sliding scale. Info: 497-7237.

Boston — Book Signing Party with Michael Bronski, author of *Culture Clash*; Glad Day Books, 43 Winter St. 5-7PM. Info: 542-0144.

Cambridge — Storyteller Jay Goldspinner: "Woman Warrior Within"; Rising Phoenix, 244 Columbia St. 8PM. \$4/more if, less if. Reservations: 492-7522.

Cambridge — Angry Arts Films: *The Story of Chaim Rumkowski and the Jews of Lodz*; 7:30PM, YWCA, 7 Temple St. \$2.75 suggested donation. Also showing on Saturday and Sunday.

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

15 saturday

Boston — "Something About the Women," interview with Barbara MacDonald & Cynthia Rich, authors of *Look Me in the Eye: Old Women, Aging and Ageism*; WMFO 91.5FM 11AM.

Provincetown — "SpeakEasy," a benefit for *Womantide*, the lesbian magazine of P'town; Provincetown Town Hall. 7:30PM. Performers include Kate Rushin, Olga Broumas, Nancy Swisher, Arjyra Stedman, Robin Mack. \$6, cash bar, 10PM dancing, Roaring '20s costumes.

Holliston — Tri-County Association Holiday Potluck at Cliff and Dave's. Info: 429-6593.

16 sunday

Cambridge — Caroling with the Wild Women of D.O.B.! Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 2PM. All women welcome. Info: 661-3633.

Boston — Sojourner benefit with Kate Clinton, Betsy Rose and Susan Abod. 2PM at Greystone's, 8 Kingston St. Tickets: \$7. Benefit brunch at 11:30AM, \$12 total. Info: 661-3567.

18 tuesday

Cambridge — "Cancer: Beyond Despair to Empowerment," an experiential workshop with Grace Rossein and Tova Green; D.O.B., Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: 661-3633.

21 friday

Cambridge — Amethyst Women's Winter Solstice Celebration with potluck food and dancing. 8PM, Old Cambridge Baptist Church, 1151 Mass Ave. A drug- and alcohol-free event for women. Child care provided. \$4 more or less.

22 saturday

Boston — Am Tikvah Chanukah Party: Hill House, 74 Joy St. 8PM. Klezmer Band, dancing, singing and games. Bring menorahs, scarves and food. \$3. Info: Christy, 628-9882.

Notes

sankai juku at the Opera House, Boston, October 26-28.

dance theater of harlem, at the Wang Center, Boston, November 1-4.

Most heterosexual people take a dim view of men touching each other, putting strict limits on the kind, extent, duration and circumstances of physical contact between men. Dancing, whether on stage or in a club, especially makes waves.

Boston dance enthusiasts recently had the opportunity to see two major companies break tradition by presenting all-male dances, until now common only in folk traditions. Sankai Juku, composed of five men from Japan, is so untethered by Western restrictions on male-male contact that some in the audience found the performance unsettling. Dance Theater of Harlem, on the other hand, whose dancers are of both sexes and nearly all black, presented one all-male piece and managed to stay thoroughly within the bounds of homophobic propriety.

The Harlem troupe's piece entitled "Troy Game" is apparently a lampoon of warring behavior, involving a great deal of running and shoving, grunting and shouting. Wearing colorful anklets and vaguely Trojan belts, with everything else either exposed or covered in skin-colored fabric, the dancers executed some amazing athletics and acrobatics to a vigorous Brazilian score. Physical contact among the men was couched in terms of mock-combat (some of it quite elegant), take-offs on the male-female *pas de deux*, and slapstick hamming. Bodybuilding poses were struck again and again, as if the drill formations and fisticuffs were not enough to prove the dancers' machismo.

Sankai Juku likewise uses war as a theme, but it is war as a threat to survival rather than an elaborate joke. With shaven heads, ash-white bodies, and protruding rib cages, the men of Sankai Juku presented an apocalyptic allegory called "Kinkan Shonen," or "The Kumquat Seed." The story concerns a fish that is born male and later becomes female, in the process of mating with itself. Most often wearing only form-fitting loincloths, the dancers also appear in long, ragged skirts.

Sankai Juku are the best-known (and some say most commercial) proponents of the Japanese dance style known as Butoh, which draws on Zen, arcane theories of movement and post-Hiroshima mentality. Oddly, despite Sankai Juku's grave message and humorless demeanor, homoerotic sensuality is not absent from their work.

Sankai Juku's performances intend to shock, not arouse, yet the dancers are somehow deeply sensual. The Dance Theater of Harlem's "Troy Game" seemed only to prove that men can dance together and not be sissies.

— Kenneth Hale-Wehmann



Sankai Juku

Calendar compiled by Miranda Kolbe

GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

